WORLD CALL

uary, 1936

Price 15 cents

"What Did I Get for Christmas?"

By Dale Ellis*

IT WAS a tiny Gem of Flattery, that first gift that came, sent on by Ambition, knowing I'd enjoy it. Its case was far too large and was flaming in red and gold tinsel, tied with huge bows of gilt ribbon knotted with scarlet. When my eager fingers had untied the knots and my eyes had feasted upon the gem's gleaming beauty, I clasped it close about my throat. But since the season is over the gold setting is tarnished and green, and the jewel is faded and colorless. I wish Ambition had chosen more wisely for me!

THE second gift that came was a Groan. It had been well packed in deep masses of sighs in a strong box built by Greed. It was wrapped in Poverty's soiled, ragged, thin covering, but had been tied as though it must never be opened. There were yards and yards of the thongs of injustice, child labor, race hate and war. And there were seals of frozen tears. But groans are heavy things and this one had burst its bonds and lay stark, uncovered before me, writhing, bloody, fetid. I wish Stark Reality would cross me off his list.

I RECEIVED from Courage a Hope. It was a lovely package. There were bird-notes scattered all over the blue paper, and little silver stars danced all about dainty little rosettes of white and silver ribbon. Yet it was a sturdy gift, and it lay within all serene and radiant with a glow that has deepened with use. For use it I must, if I expect Courage to continue remembering me. I could never endure Stark Reality's gifts without one from Courage.

LIFE sent me a Task, a new one to attach to the old. It came through splendidly, done up all neat and durable in plain brown wrapping paper with heavy twine strings in many knots and loops. I expected my gifts to look festive, so I tried to disclaim this one, tried to give it to the neighbors next door. But the woman there was not interested. She said they never expected anything from Life, and it seemed to have my name after all, so I took it. It will never make a good showing, I fear, but I shall keep it and use it with my other ones.

I REALLY thought Selfishness and I had been separated long enough to discourage her sending me anything this year. But here it came with the others, a Desire all green and blooming and growing. I recalled at once how I had told Selfishness once long ago how much I wanted a Desire just like this. It is gorgeous and I love it, but it is taking more and more of my time; and it is growing so fast it is soon going to hide my view from the windows. I've resolved to set it out on the back porch and let it freeze if it must. If I knew anyone with windows large enough to accommodate it, I would give it to her.

ON CHRISTMAS EVE when the Christmas music was sweetest came the dearest of them all, the Smile from the One-I-Can-Seldom-See. Memory delivered it and put the little case before me in all its rosy beauty. It was quite undecorated except for a tiny seal that read, "To be opened every hour of your life." For a moment I could not see the Smile for tears. Then I could see very clearly all things in bright new beauty, the dearness of all my daily companions, the joy of every duty, the sweetness of common sorrow, the nobility of human lives. My tears became prayers that everyone might have a Smile like mine to keep his roadway high. As I looked the Smile deepened and there shone out from it in calm brilliance the face of the Prince of Peace. And in that moment it was given me to know that the Spirit of a Smile will finally bring to all the earth the Peace of Jesus which until now "passeth understanding."

*Secretary, department of home missions, United Christian Missionary Society.

Circulation Corner

New High Level

WORLD CALL subscriptions reached a new high level for recent years with the mailing of 31,911 copies of the November, 1935, issue. The office editor noted recently the statement from a highly regarded magazine of another communion that for 30 consecutive months that journal had shown an increase in circulation over the figures for the same month of the preceding year. That is a splendid record, an unusual one, but not equal to that of WORLD CALL whose gain in subscriptions figured on the same basis extends over a period of 47 months.

World Call Week

WORLD CALL Week will be observed January 26 to February 1, 1936. Two beautiful new pageants are available. "The Ways of God" is a missionary drama portraying incidents in the life of a pioneer missionary serving in China. "The Disciples Move Forward" is the pageant-play which was presented at the WORLD CALL luncheon during the International Convention in San Antonio. Either of them or other material will be sent free to WORLD CALL secretaries upon request.

Pastors Glad to Help

In the One-Day Conventions 557 pastors signed cards promising their support in an endeavor to extend the circulation of WORLD CALL. A faithful WORLD CALL secretary plus a supporting pastor can accomplish wonders.

It is always a privilege to present WORLD CALL. I believe thoroughly in its mission and the necessity of reading it. It improves with age. I wish all missionary speakers would speak of WORLD CALL as Dr. Dye does. He always leaves you with the idea—"To be continued in WORLD CALL."

—MRS. JOHN BRUCE DALTON.

San Antonio, Texas.

One lady told me that she started taking WORLD CALL after she heard me speak in a one-day convention two years ago and that she found it all that I said it was, which goes to prove that if our WORLD CALL secretaries do their duty the magazine will measure up.

MRS. D. E. FRENCH.

Boise, Idaho.

From the Library of Congress, Washington, D. C., comes the request for bound volumes of WORLD CALL from 1930 through 1934. We take pride in having WORLD CALL included in the 10,000 different periodicals received by the Library of Congress.

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World Call

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The Threshold

Our Cover

As an appropriate introduction to our college number we present on our cover an unusual campus scene. This picture is from the inside of one of the entrances of Arthur Jordan Hall, looking out upon the beautiful campus of Butler University.

World Call Index

The WORLD CALL Index for 1935 will be ready by January 1, and may be had for the asking. Program builders will find such an index invaluable. Bound volumes, including the index, may be had for $3.00 a volume. Every church library should have bound volumes of WORLD CALL from the year 1919 down to the present time.

Letter to Brotherhood

The following letter to the brotherhood is from Dr. L. N. D. Wells, president of the International Convention.

To My Brethren:

I am very anxious to make our next International Convention outstandingly worth while. This letter is to invite you to write me any constructive suggestions for the improvement of our International Convention. What would you eliminate? What would you add? What would you alter? I am inviting constructive criticism from all of our brethren.

I am anxious that the next convention shall be thoroughly representative of the Disciples of Christ. I am anxious that the things for which we have stood throughout the years shall have adequate emphasis. I still believe in the plea of the Disciples. I am exceedingly anxious that a deeply spiritual note shall be dominant throughout the entire convention.

If you will give me your mind in the matter, I promise that it shall have serious consideration in preparing for the next convention. I further promise that all constructive criticism which would have bearing will be turned over to our Commission on Structure and Function of the International Convention.

Please write me fully.

L. N. D. WELLS.

A Day of Fellowship and Prayer

"On Earth Peace, Goodwill Toward Men" is the theme for meditation and prayer on the World Day of Prayer, to be observed next on February 28, 1936, the first Friday in Lent.

At the request of the World Day of Prayer Committee the program for use in many lands was prepared by Señorita Laura Jorquera of Santiago, Chile, president of the Council of Presbyterian Women of Chile, and active in the Y. W. C. A., the W. C. T. U., Sunday school work, and other church interests.

The service of Worship for Youth has as its theme, "Lead Us, O Father, In the Paths of Peace." It was prepared by Miss O. Mary Hill of Canada.

The Children's Service of Worship is called "Come Unto Me, Children of Every Land, My Own to Be." The thought centers about Christ with the Angel of Peace, and children from various lands who express fear of war and longing for peace so that all the families on earth may be happy.

Education Day

For nearly a quarter of a century the third Sunday in January has been observed in our churches as Education Day. It has been understood by mutual agreement among all of our agencies that on this day the cause of Christian education will be presented to the membership of the churches and that offerings will be taken for the support of the college within that particular area assigned to it. It is also understood, of course, that churches have the right to designate funds and give to whatsoever college they may choose.

Once again the third Sunday of January is at hand. While the educational institutions fostered and supported by the Disciples of Christ have made great headway, and have accumulated buildings and funds far beyond their meager beginnings, nevertheless, it is a fact that due to increased educational standards, larger student bodies, the losses sustained by the depression, the present inadequacy of sustaining income, there has not been in many years greater need for support and encouragement of these colleges than now. Even more important is the necessity for observing the day in order to inform the membership of our churches with respect to our educational institutions, and their programs of work. Any one of the institutions will gladly furnish information and material for the observance of the day.

Schedule for Dr. Kagawa's Trip in America

Dec. 29-Jan. 1
Indianapolis, Indiana

January
3 Birmingham, Alabama
4-17 Nashville, Birmingham, New Orleans, Atlanta, Durham, Richmond, Norris Dam and Asheville
18, 19 Washington, D. C.
20, 21 Baltimore
22, 23 Philadelphia, Pa.
24 New York City
26 Preaching, New York City and Brooklyn
27 Brooklyn
28 Queens (New York City)
30 Columbia, Missouri

Jan. 31-Feb. 2
St. Louis, Missouri

February
3-5 Kansas City
6-9 Illinois Tour
10-12 Chicago
13 Omaha
14, 15 Lincoln
16 Sioux City
17, 18 Twin Cities
20, 21 Fargo and Grand Forks, N. D.
22, 23 Duluth, Minnesota
24, 25 Des Moines, Iowa
26 Ames and Cedar Falls, Iowa
27, 28 Mount Vernon, Iowa
29 Machester, Indiana

March
1 Muncie, Indiana and Depauw University
2 Indianapolis, Indiana
3 Kalamazoo, Mich.
4 Cleveland, Ohio
5 Cincinnati, Ohio
6-8 Columbus, Ohio
9-13 Louisville, Kentucky
14, 15 Little Rock, Ark.
16 Houston, Texas
17, 18 Austin, Texas
19 San Antonio, Texas
21, 22 Dallas, Texas
24 Chicago
25-28 Detroit and Ann Arbor
29 Buffalo, New York

April
9, 10 Yale University and Connecticut
11-18 Rochester (14-17 Rauschenbusch Lectures)
19, 20 Boston and vicinity
21 Portland, Maine
22 Providence, R. I.
23 Connecticut
24 Northfield Schools, Mass.
25, 26 Harrisburg, Pa., and vicinity
27 Pittsburgh, Pa.
28, 29 Harrisburg

May
1-17 Canada
19 St. Louis (Joint Convention Northern and Southern Baptists)

Tentative Dates

May
20-23 Kansas
25, 26 Denver region

May 29-June 14
Pacific Coast, both Japanese and Americans

June
17-29 Michigan, Ohio, etc.
30 Sail for Oslo, Norway, World's Sunday School Convention and Sweden

WORLD CALL

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VOLUME XVIII JANUARY, 1936 NUMBER 1

The Case for Higher Education

THE hundred years since the founding of Bacon College, first Disciple institution of higher education, have seen not only the development to strength and influence of many splendid colleges, but also the rapid rise of innumerable others with whose names the present generation is unfamiliar. The pioneering Disciples did not await careful surveys before establishing their colleges. That a large proportion of their enterprises were unsound is attested by the high mortality rate of the institutions they built, though it needs to be said that no mere closing of a school can erase its record of service. The unhappy demise of Cotner College, for example, by no means cancels that school's claim to rank based upon its contribution to and through the lives of such graduates as Bert Wilson, C. E. Lemmon, Ray Hunt, Harold Fey, Ray Rice and Henry Harmon, new president of William Woods. Neither does Cotner's suspension of service, whether permanent or temporary, render vain the sacrifices of Presidents William Prince Aylsworth, Charles E. Cobbey and their associates. However tragic the closing of such an institution, that act is by no means equivalent to failure. For the colleges which now serve our brotherhood we can wish the highest degree of institutional soundness. That they have weathered well both the storms of the false "prosperity" years and those of depression is a source of satisfaction. More important, however, are the indications that they conceive of their tasks in terms of contribution to the life and leadership of our times.

Of interest in this connection is Dr. H. O. Pritchard's article in this issue of WORLD CALL in which is expressed the conviction that the decades ahead will witness significant changes in the field of higher education. Whatever those changes, there must be, we are persuaded, a constantly recurring evaluation of the Christian college in terms of life building rather than of institutional progress.

The Perspective of History

IT IS a commonplace observation that few possess discernment sufficient to enable them to read aright the signs of their own times. Only the perspective of passing years permits the designation of the period around the fifth century B.C. as the "Age of Pericles," the decade of blunder and corruption following Lincoln's assassination as the "Tragic Era," and the complacent latter years of the nineteenth century as the "Victorian Age." How future historians may evaluate contemporary American civilization it would be difficult to say, and the very contemplation of such an appraisal is productive of a mood of restive uneasiness. Indeed, in our flitting moments of soberness we half guiltily suspect that to view ourselves in the perspective of history might not add particularly to our happiness.

The Perspective of Distance

AKIN to history's perspective is that of distance. It is easy to make the mistake of speaking authoritatively on the problems of people concerning whom we know next to nothing. It is, nevertheless, also true that the intelligent observer from afar may bring to bear upon affairs of another land a degree of insight not given to those too near the objects of their study to see them clearly. Something of that kind of insight characterized a recent statement of a missionary to India now returning to that field after a stay of a year in this country. The statement amounted to a comparison between American life today and as observed on an earlier furlough eight years ago, and was to the effect that the speaker was returning to India with fewer misgivings as to the American people. Eight years ago the return was made with a feeling of helpless dejection arising from the contemplation of a self-satisfied, materialistic people, virtually dead to every spiritual appeal. On the more recent sojourn that which impressed the visitor was not the loss of the blatant opulence of 1927, but that the American people gave evidence of being more concerned about and responsive to the appeal of spiritual values not associated with material prosperity. The observer's opinion that such a change in the outlook of a people affords ground for rejoicing is one we share. And in sharing it we shall hope that this appraisal of American life through the perspective of distance is accurate and that a hunger of the spirit is truly coming to characterize our people. Of this much we have no doubt whatever—those days of eight years ago were days to which we may well hope never to return—those days "when Mammon ruled America"—"those fool's paradise years before the crash came."

A Presidential Rebuke

ALTOGETHER heartening was the rebuke administered the Navy's Intelligence Section early in December by a President whose pride in the department of gold braid and multi-million-dollar toys has won him acclaim as a "big navy President," second in rank not even to his illustrious cousin, "T. R." The occasion of the reprimand was the protest on the part of leaders of the Federal Council of Churches against a memorandum issued by the Intelligence Section in which the Federal Council and other civilian organizations were characterized as giving "aid and comfort to the Communist movement and party." The Chief Executive's answer to the protest was to express complete confidence in the Federal Council and to state that word would be sent the Navy and War Departments forbidding comment by them concerning civilian organizations without presidential consent. Humiliating as is such a public reprimand, it is unlikely that much sympathy will be accorded these functionaries of the military. So vociferous and blatant have been their criticisms of all who do not recognize the necessity for subordinating every other function of government to policies of the Army and Navy, that their most kindly disposed friends have of late frequently wished that these swivel-chair prophets of preparedness and self-anointed bulwarks against Bolshevism would confine themselves to their proper function. Certainly no one would suggest that that function includes official criticism of civilian organizations. Deserved, timely, heartening is the President's rebuke.

The Navy's Japanese Cousins

ANY doubts as to the unwisdom of according to the professional leadership of the Army and Navy functions not purely military are dissipated by contemplation of what has happened in Japan where the official first cousins of the American admiral and general dictate policies of state, override budgetary limitations and assume rights of espionage and censorship undeterred by any power whatever other than the theoretically restraining hand of the Emperor. Not even Italy and Germany are military ridden to the degree that obtains in Japan. All three are military dictatorships but the dictatorship of one man is probably neither so pervasive nor so hopeless as that of a military clique. Those who know Japan best know that there exists there a strong sentiment favorable to world peace and international cooperation, a sentiment which would normally find expression in the cooperative development of a technique for the pacific settlement of international disputes and in the framing of international agreements in harmony with such accepted instruments as the Nine Power Treaty and the Pact of Paris.

Indeed, when, some years ago, Secretary Stimson protested Japanese action in Manchuria and at Shanghai, he met with a not unreasonable response on the part of the Japanese state department. Yet the military penetration proceeded and promises of negotiations were disregarded. Informed observers have been less inclined to believe that this was evidence that the Japanese foreign department was deliberately deceitful, than that it was unable to control a powerful and independent military régime existing as a state within a state. It seems reasonable to assume that apparently conflicting statements arising out of the present Japanese procedure in North China may be accounted for on the same basis. The militarists' plans for a so-called "autonomous" North China state have met with stout resistance on the part of the foreign office. Ordinarily such opposition would be regarded with disdain on the part of the War Lords, but in the present instance there is a persistent rumor that the foreign office has gained the moral backing of the Emperor. Few would have the temerity to predict the outcome of this internal struggle for control of national policy, but whatever that outcome, the situation affords ample evidence as to the dangers involved in unduly extending the function of the military of any nation.

Mr. Hearst, Mr. Broun, the Bible

FROM *The Nation* we reprint in this issue a "Letter to a Clergyman" by that brilliant "columnist," Heywood Broun. Many of that vast array of American writers whose names head columns of comment on current affairs are, in our opinion, more intent upon the preparation of clever, readable, salable "copy" than upon writing "as the spirit gives them utterance." Concerning Broun we have held no such misgivings. Disagree with him as you may, no one can read Heywood Broun regularly without observing the deep, steady and often intense conviction reflected in the products of his pen. In the "Letter to a Clergyman" Mr. Broun inveighs against the inconsistency of ministers of the religion of Jesus selecting daily texts for the adornment of the editorial pages of Mr. William Randolph Hearst.

Rightly, we believe, Broun senses that there is nothing compatible between the ideals of Jesus and the journalistic output of this man whose tremendous influence throughout a long generation has been so directed as to consolidate an imposing mob of intellectual and spiritual morons ready to oppose every effort toward the building of a more brotherly world. Of particular interest in the article referred to is the revelation of the writer's thorough knowledge not only of the text of the New Testament Scriptures but his understanding of the essential spirit of the Christian religion. Many clergymen, guilt-conscious of participation in the same sort of tacit approval of the press of the Hearst type, will conceivably rationalize a defense of such practices. Few, however, will formulate such justification without the feeling that at best there is a downright honesty about Mr. Broun's thesis which renders such logic essentially impotent.

Education for a Christian Social Order

Excerpts from an Address at the San Antonio Convention

By CLYDE L. LYON*

THE social order is not let down from heaven. There is nothing sacred about it. It is the product of men's minds. It has been modified in the past and can be again. Like the sabbath, or any other institution, it exists for men.

Student Board of Managers, Eureka College

Education is one of the methods by which social change can be achieved. "Train up the child in the way he should go." Bismarck with his colleagues conceived of a certain type of German empire. The ideal was presented to the youth, and the nation was developed after his pattern. Russia is proceeding along the same lines to give expression to her national ideals.

What is the place of the "church-connected" college in this program for social betterment? What methods should it use and what ideals should it foster? Whatever goals it sets up it will not achieve them by precept alone. If it depends on textbook and classroom only the outcome will be disappointing. The Christian college must be characterized, like the Christian individual, by more than the forms and ceremonies of religion. Chapel, church attendance, courses in theology are useful, but they are not enough to constitute a program of Christian education.

What makes a college Christian? Is it courses? Is it requirements and rules? Is it personnel of faculty and administration? Is it mottoes and slogans? Is it names and theological tenets? A college, like an individual, is known by its conduct. It does things. It is Christian only as far as its conduct accords with Christian ideals. A college owns and administers property. It borrows and loans money. It employs and dismisses help. It lays out curricula. It recommends students and graduates. It recruits students. It engages in intercollegiate relationships. Now in all these enterprises and others it faces great temptations. Does it take its standards from the ways of the world, or does it adjust its conduct to the high demands of Christian ethics? The college may teach in the classroom that competition is wrong and then enter so completely into competitive methods as to nullify the precepts it has tried to teach. Do college catalogues state facts or are they subject to the license of the modern advertiser? Is the college fair and honest in securing its student body, or does it bribe and give rebate? Almost any college will be humble in the presence of such questions.

The college should set up a social order that is as Christian as the people who compose the college community know how to make it. The college should create an environment that will provide students a favorable opportunity for the realization of Christian ideals. At the same time the student is being impressed with this environment, he helps to make it. If intelligent and well-trained, he will appraise the life around him, he will understand the agencies through which social changes are developed and directed, and will accept responsibility for improving the social life of which he is a part. Education is "both a creative experience and a cooperative social enterprise." To quote Dr. George Albert Coe, "Already there is general agreement that pupil participation in thoughtful control of the actualities of life in the school is the very base line of character education. The least that is acceptable to any awakened school administrator is that each school should endeavor to organize itself, by free participation of all its members, into a society that maintains its own life by motives and processes that are worthy to be applied to social life on the largest scale." The ideal in character education has been to adjust the individual to society and to society's ideals. Can we not adjust society itself to Christian ideals? Can we not control the evolution of society or must we leave the process to chance? Here is the opportunity for the small Christian college. Its function is to build within the circle of its control a new, a Christian social order.

If I might suddenly catch the ear of every student on the campus where I work I think I would say—and would I not be voicing the desire of every college executive?—I think I would say, "Young people, I sympathize in your discontent with things as they are. In the name of Christ I challenge you to help make them better. Build the Kingdom of God in your own lives and on our campus. For our college's sake will we not hold our peace, for our Alma Mater's sake we will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth."

*President of Eureka College, Eureka, Illinois, and of the Board of Education of the Disciples of Christ.

The Christian College and Life Goals

By H. S. HILLEY*

THE high purpose of Christian colleges has been to equip students to take their places as competent participants in the society of which they were to be members, usually with particular emphasis upon religion as a factor in their scheme of living. In spite of many glaring failures on the part of students who have missed the vision of life, these colleges

Lynchburg College Ministerial Association

have done a useful and necessary work. But it is not enough that they have been of service to youth. We are faced with a different situation now and must ask what shall the Christian colleges do in this new and bewildered world?

Perhaps the time has come when Christian colleges, hard pushed by the expanding educational programs and equipment of state institutions, should seek a new approach. Instead of trying to hold to requirements and studies, so largely traditional, their opportunity may consist in planning a curriculum that shall center around the student and his needs.

After all, buildings and equipment and money are means. The end to which they should minister is the student. What should be done for him? What are his needs and how can the Christian college help him meet them? The answer to these questions can be found by considering what a student's needs will be after he leaves college. There are five areas of life for which he must be fitted if he is to make a success of his venture of living. *First,* he must be prepared to select and follow a vocation in which he will find the fullest development of his own powers and where he can secure for his labor financial rewards which will support in some comfort himself and his family. In the *second* place, his college training should give him an understanding of the principles of making a home and caring for a family. His civic responsibilities constitute a *third* field for which he should be equipped. The theory and practice of government should receive his intelligent thought and action. A *fourth* requisite is that he be taught the importance of a wise use of leisure time. *Finally,* he should have worked out a philosophy of life or a religious faith which will unify the other four interests already named and furnish a dynamic for living the good life.

In this statement of the fivefold aim of education, it is assumed that upon entering college a student already has acquired a fair command of English, enough mathematics to make ordinary calculations, some acquaintance with the aims and methods of science, and knowledge of the laws of good health. But if he has failed to get this minimum, a major task of the college should be to make up what is lacking. He should be informed of what the college is attempting and be willing to cooperate in the plan.

If Christian colleges accept as their task the equipping of their students for living in terms of the five ideals mentioned, what changes will they have to make?

First, they will estimate the extent to which the courses and subjects now taught can be made to serve these ideals. If the test be applied fairly many courses will disappear and the emphasis in others will have to be shifted. The usual class in Bible might come to life if the point to the course should become—will the Bible aid me in forming a life-philosophy?

Then, too, some additions would be made to the curriculum. Among these would be such a course as the study of vocations, including information about different kinds of work, qualifications for success in various occupations, and self-evaluation and analysis. It would not be the intention to make trade schools of colleges but an effort should be made to enable students in view of their own ability to choose wisely a vocation. It might be possible to work out a plan by which in summer or out-of-school hours students might get some experience under direction in different vocations which would enable them to make wiser vocational choices. more direct and detailed instruction about marriage, the making of a home, and the rearing of children would have to be given.

This new stress would necessitate a different type of teacher in many cases. Such a high degree of specialization would not be required in faculties as at present, but men and women of genuine scholarship and of wide human sympathy would be needed who could see their work in *its* relation to the whole purpose of the college and subordinate departmental pride to the welfare of the student.

This interpretation should extend to another side of college life that is now largely unrelated. All extra-curricular activities, including athletics, should be

*President of Atlantic Christian College, Wilson, N. C.

brought to the bar of the five goals of living and any one that cannot be shown to be valuable should be discontinued or changed to a form that will contribute. Most activities of this sort can be made to minister to the leisure hours of later years if they are wisely directed. For this same reason all the fine arts would be recognized as integral parts of a college's program since they so largely minister to leisure time.

Especially needed is an attempt, which the Christian college is especially prepared to undertake, to give to students an adequate philosophy of life. There is a wistfulness among all people engaged in education arising from the fact that somehow education is failing to reach students at this point where the need is greatest. Whether we call the subject Bible, philosophy, moral guidance or ethics, there is a demand upon the Christian college which it dare not ignore. To quote freely some words of Dr. T. R. Glover—our students must not only be taught to outthink the world, they must also outlive it.

A recent magazine article suggested that ideals, consistent policy and money, are essentials to the building of a college. We are not concerned here with money, but if the ideal is to equip students for living in our complex civilization the policy outlined should be consistently and carefully followed out.

A Century of Higher Education

By H. O. PRITCHARD*

THE year 1936 is a pivotal year for higher education among Disciples of Christ. It marks the close of one century and the beginning of another in educational endeavor.

It was in 1836 at Georgetown, Kentucky, that Bacon College was founded and in the autumn of that year opened its doors to the reception of students. Walter Scott served as its first president, and John T. Johnson who then published *The Christian,* supported it in every possible way. Indeed it is not too much to say that John T. Johnson was the principal force in the founding of this college, and that to him more than to any other man is to be ascribed the honor of bringing it into existence.

The college was moved in 1840 to Harrodsburg, Kentucky, where James Shannon, who later became president of the University of Missouri, was its president. Bacon College was, therefore, the first college founded by our people. It was in 1840 that Mr. Campbell and his colaborers brought Bethany College into existence. Bethany College has the honor of being our oldest college in continuous existence.

Those who established these first colleges were pioneers in every sense of the term. Above all they were educational pioneers and had distinctive and creative ideas with respect to the place, purpose, and program of Christian education. They were not simply establishing more colleges. The philosophy which formed the background of their efforts was a contribution to the prevailing philosophy of their day. This is evident to anyone who reads the inaugural address of President Shannon, delivered at Harrodsburg in 1840; and the *Conversations at the Carlton House* which Mr. Campbell published in the *Millennial Harbinger* as a forerunner of the establishment of Bethany College. The important thing to note is that these men were not enslaved by current educational theories or bound by traditional ideas in education, but rather they were courageous thinkers, and willing to blaze new paths and undertake new experiments.

As we enter 1936 there is the same pressing need for independent thinking, and courageous action in the field of higher education as existed one hundred years ago. There is not the same situation, of course, and there is by no means the same need for the founding of colleges, but there is a crying need for a re-definition of the place, the purpose and the program of Christian education. In fact, at no time in the history of our nation has it ever been more imperative and more important than now. There is also the need for courageous pioneering in the field of experimentation on the part of the colleges with distinctive Christian programs of education. It is most heartening when one knows that a number of our colleges have seen this need and have had the courage to map out for themselves programs which are unique, distinctive and creative. It is one of the most encouraging stories in the contemporary life of our brotherhood.

It is the writer's conviction that the next decade or more will witness one of the greatest periods of advance along the line of distinctive Christian education programs both as respects our church-related colleges and Christian foundations at tax-supported institutions of learning that has characterized us since the founding of Bacon College.

*Dr. Pritchard is secretary of the department of Higher Education of the United Society and of the Board of Education.

A Seminary On Wheels

By F. J. HUEGEL*

Mr. and Mrs. F. J. Huegel, Estercita, a little Mexican guest in the Huegel home, and John Edward

IT WAS the founder of the China Inland Mission, Hudson Taylor, who made it a rule of missionary procedure to advance when defeat seemed certain. This may not be sound strategy in the field of business. I am sure that no general would accept such a principle for the waging of war. But the work of the kingdom rests on no mere human foundation. Christ the Lord said: "Go ye . . ." and he stipulated no conditions. His orders were given under the most unfavorable conditions ever faced by the church. He did not say "If." The hour of seeming defeat is the most auspicious for a great forward movement in the work of the kingdom, because no hour is so propitious for a fresh discovery of God. The "Lo, I am with you," of the Great Commission, with all that it signifies of power and riches and love and faith for the carrying forward of Christ's glorious program of world redemption, only becomes a fact in the truest sense when we "strike bottom." God's great victories are still those of the cross. Hudson Taylor was right.

Union Seminary of Mexico City has found this to be so. About two years ago we struck bottom. Certain defeat stared us in the face. The building we had for years rented had to be given up. There were no funds for ministerial students. The laws of the land were becoming more and more inimical to the sort of thing we aimed to do. We were a seminary without a home, almost without students, without necessary funds—virtually bankrupt. What did we do? We decided to advance. We waited upon our Celestial Captain and he said: "Forward, march!"

What has been the outcome? Let two years of the most glorious activity in the history of the institution speak. I shall do no more than enumerate facts.

Almost without students, we decided to put our seminary on wheels. The faculty dispersed over the republic to hold institutes for discouraged pastors, revival services for dying churches, Bible studies for humble lay workers. We realized at once that we had stumbled on deep, rich veins of pure gold. The calls from all denominations and from all parts of the Republic are coming faster than we are able to take care of them. The seminary has received more than it has given—never did hopes rise so high as now, never were hearts so full of joy and love and purpose.

Furthermore, this last year brought us a new student body—a new type of students; less concerned about ecclesiastical advantages, more eager to suffer for the cause of Christ; less concerned about a merely intellectual equipment and more anxious to obtain the deep spiritual endowments so manifest in the Book of Acts of the Apostles. We have been able to care for these young men in a downtown church and still press forward with our nation-wide ministry in the churches.

The seminary is no longer a "cut-and-dried" affair within academic halls. It has become rather a flowing stream of new life ready to pour itself into whatever channel the needs of the church might open. For example, growing restrictions aimed to stifle religion make us wonder what the future of the clergy may be. The herald of the faith finds himself in a sorry plight. Today he is not allowed to vote. Tomorrow the iron hand of law may utterly crush him.

Fortunately, the true Christian faith is *life* and not religion. Let religion as such be stamped out if only life—life that springs from Christ—may take its place. The seminary has decided to face this exigency by "going in" this coming year for the preparation of strictly lay workers. Institutes will be held in various parts of the Republic for lay workers, whatever their category, who desire to serve the Master and to extend his kingdom. Where the ordained clergy cannot function in the customary way, well-trained and thoroughly consecrated lay workers can still carry out the Great Commission.

There is a new note of genuine spiritual life in the activities of the seminary. The possibilities of a great defeat threw us back on God. The horizon is so full of light that all thoughts of the night which two years ago seemed to be closing in upon us are as foreign to our present state of mind as they are to the child who, in the freshness and the bloom of a May morning, goes forth to play.

*Disciple missionary assigned to Union Theological Seminary, Mexico City.

"Nothing to Eat"

By O. J. GOULTER*

A CROWD of a thousand men, women and children were besieging our Christian Rural Center gate begging for work on the famine relief projects. As I approached they raised the heartening cry of, "Nothing to eat! Won't you give us work?"

Many travelers in China who have noted the amazing industry, economy and efficiency with which the "Farmer of forty centuries" will raise a crop of rice and feed his family for a year off his tiny farm, declare that there is little that outsiders can teach him about farming. Such an observer has completely overlooked the significance of one of the most common sights in a large part of the rice-producing sections of China —a farmer carrying home a handful of vegetables neatly tied up in the rope swinging from his carrying pole with which he carried his rice to market that morning. What is its significance? It means that the average farmer in many of the most densely populated sections of China is a one-crop farmer; he depends on his rice and perhaps on one other crop grown in the winter, and buys his vegetables. A drought comes just at the critical time when his rice must have water, and his year's supply of food has then vanished. As a result millions must starve.

In the midst of one of these famines I was asked to speak before a large group of delegates of the newly organized cooperative societies of the district. What could I say to these toil-worn, disappointed men? My text was furnished by that crowd who at the very moment were besieging our rural center gate with the cry, "Nothing to eat!"

It was springtime and the farmers had had no rice to eat for more than six months. Such remnants of coarse grain as had been left from the previous season were all gone. They were eating the bark of trees, grass, the leaves of trees. Anything, even clay, was eaten, in the effort to exist until the spring wheat crop could be harvested.

Just then my eye rested on the demonstration crops of vegetables at our Luchowfu Christian Rural Center. A dozen kinds of vegetables and several kinds of fruit were just at their luscious perfection. In the midst of organizing famine relief work I had not even five minutes to prepare my speech. I seized a few of each kind of vegetable and fruit, stuffed them into my grip along with a dozen empty vegetable dishes and started for the meeting place.

I explained the reason for the shortage of rice, a thing they knew only too well. Then I told them that they could have absolutely without cost, apart from a little work, food equal to the best that the epicures of Paris or the millionaires of America could purchase with a house full of gold. I took out of my grip and set on the table the dishes of vegetables that had been grown in their midst while they were starving and while their land lay idle. There were dishes of potatoes, green peas, string beans, broad beans, onions, lettuce, cabbage, endive, cauliflower, and spinach. To finish off with were delicious strawberries and cherries still shining with the morning dew. I pointed out that no better food could be found on earth, and that all that was needed to produce it was a little labor and pains in planting and caring for the vegetables. There is not a farmer in the district who could not find enough vacant ground on his farm to raise all these vegetables. Only the low-lying ground is used for rice; the farmhouses are usually built on higher ground and are surrounded with land suitable for vegetable gardens; yet not one in a thousand has an adequate vegetable garden.

—Dr. D. S. Corp

Irrigation in China. Water is lifted from river over the dykes to rice fields by series of water wheels. Four men to each lift.

Silence prevailed for a brief space after I got through and then I was besieged with such a bombardment of questions as I have never before received in a Chinese audience.

If it is our purpose to feed the hungry, perhaps we could find no more effective means than by a campaign to teach the one- or two-crop farmer to raise an abundant supply of vegetables for his daily food, thus utilizing his own abundance of idle time and the vacant dry lands around his village. Here is a scientific and systematic way of following the one who "went about doing good."

At the present time we have a small project to supply vegetable seeds or plants to the farmers who will plant them in certain villages under our directions. This is being done with a small balance of the grant from the International Famine Relief Commission.

After my lecture I turned away to speak with the cooperative organizers, and when I came back found that the audience had devoured my lecture notes. The farmers had taken my word for it that the vegetables were good to eat and had consumed them raw. They certainly took in the subject matter of that address and thoroughly digested it.

*Missionary at Luchowfu, China.

Letter to a Clergyman

By HEYWOOD BROUN*

THE REVEREND ERNEST J. MARVIN,
Pastor of Lawrence Methodist Church:

DEAR SIR: I note that today you did the selecting of a text for the editorial page of Mr. Hearst's New York *American*. Your name was printed prominently under your somewhat tactless suggestion of the fourteenth verse of the twelfth chapter of the Epistle to the Hebrews. It runs as you may remember, "Follow peace with all men, and holiness, without which no man shall see the Lord." What a thing to be suggesting to Mr. Hearst! Indeed, you might have gone ahead and shot the next verse right back at him. You know it: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

I hate to bring up any root of bitterness myself, Mr. Marvin, but aren't you somewhat ashamed of yourself for having lent your name, the prestige of your church, not forgetting the authority of the Bible, to the mean task of garnishing a Hearst editorial page? I know you'll answer that you didn't stop to think. That's not good enough.

Perhaps you may reply that after all a lot of the other boys are doing the same thing. You may attempt to remind me that the Reverend R. A. D. Beaty of St. Peter's Episcopal Church, Manhattan, was in the paper just one day ahead of you, and that the text for tomorrow is to be picked by the Reverend Israel Goldfarb, rabbi of Beth Israel Anshe Ameth, Brooklyn. That is not a moving argument. As far as I'm concerned, I say a plague on all the houses of worship which permit their pastors to uphold the hands of William Randolph Hearst for the sake of a little cheap publicity.

I am assuming that there is no other reward than the privilege of seeing your name in print next to the reading matter from the Good Book and the daily cartoon. There are those who seem to feel that no betrayal has been committed if only no silver pieces have changed hands. The crime of Judas did not lie in the fact that "they were glad and covenanted to give him money." You'll find that story of the deal between the apostle and "the chief priests and captains" in the twenty-second chapter of the Gospel according to St. Luke. As a matter of fact, I had a text all picked out for you in the very next chapter of the same Gospel. It seemed to me that you might be moved to preach a repentant sermon to atone for the slight service which you rendered to the high priest of the money changers. On second thought I have decided to withhold the text at this time and use it in a more auspicious place, for what I started to set down was Luke 23:2: "We found this fellow perverting the nation." Under the circumstances it would hardly do.

I hope you will pardon the length of this letter, my dear Mr. Marvin, but I really am curious to know what animates a clergyman when he lends his name to the adornment of a Hearst editorial page. It can hardly be that these local gentlemen of the cloth actually approve of the policies of the *Mirror*, the *American*, and the *Journal*. And yet they stumble in with their little scriptural garlands in honor of the Sage of San Simeon. Can it be that the hearts of you gentlemen bleed for poor Mr. Hearst turned out of his palace in a driving snowstorm by the income-tax law of California? You, for instance, Pastor Ernest, if I may grow that familiar, nominate for the top of the New York *American* editorial page the phrase, "Follow peace with all men." Did you suggest it seriously or in a spirit of mockery? Have you ever followed the editorial page in question and noted its constant emphasis upon fascist philosophy? Certainly the path of peace does not lie in that direction.

And there was also the matter of "holiness." The text you suggested goes on to say, "without which no man shall see the Lord." Is it your notion that Mr. Hearst's campaign against labor and his effort to drive all workers into a deeper serfdom is really a holy war? In recent years William Randolph Hearst has dropped the mask and preached day after day the theory that a government's first and only duty is to protect the holders of vast fortunes so that they may accumulate a little more. Do you honestly think, Mr. Marvin, that Mr. Hearst's passionate concern for his millions is in accord with the teachings of the Savior to whose service you are dedicated?

There are men and even political parties in the land today who preach the spirit of a cooperative community such as Jesus outlined to his followers. These men are branded in the Hearst press as agitators and reds. Anybody who raises his voice for human rights against the dead weight of property rights is assailed by William Randolph Hearst. If the old man of San Simeon can be imagined as having lived many centuries ago, you know as well as I do what his reaction would have been when he heard the report of the advice given to a certain rich young man. The Hearst press of Jerusalem would have denounced that Teacher. It would have called upon Pontius Pilate to imprison first and then deport the outside agitator from Galilee.

And if you can still hold the fantasy of Hearst in the Holy Land, imagine the broadside he would "suggest" to his editors upon hearing that a young zealot

(*Continued on page* 20.)

*Well-known columnist, reprinted from *The Nation* by permission.

Universal Christian Council

By F. E. DAVISON*

HIGH altitude should be conducive to high thinking. If this be true the meeting of the Universal Christian Council last August at Montreux, Switzerland, should have done some high and clear thinking. The meeting was held in the Chatelard Boarding School far up the side of one of the Alps. From the windows of this school one could look far across the beautiful Lake Geneva and in the eventide catch the glimmering lights of a half-dozen little towns that lay along its lake shore, and could sense the towering presence of the majestic mountains which lifted their heads upon every side.

This meeting of the executive committee of the Universal Council on Life and Work was not for the purpose of viewing the mountain and lake but was definitely committed to the task of looking at the church and the world and trying to relate the task of the church to the meeting of the needs of the world. The meeting was not large but was representative. Not more than seventy-five had been invited and forty of that number were present. Delegates were registered from England, Germany, France, Switzerland, Albania, Yugoslavia, Bulgaria, Greece, United States and other countries. The American delegates included Dr. Samuel McCrea Cavert, Dr. and Mrs. William P. Merrill, Dr. Fredrick B. Smith, Dr. Henry Leiper, Dr. George Adams Brown, Dr. Henry A. Atkinson, Dr. R. Melvyn Thompson and the writer of this article.

Bishops and archbishops of the Eastern Orthodox Church took important parts in the leadership and discussion of the Council. Their long robes and impressive beards marked them as men of distinction, but during the fellowship hours they proved to be quite approachable and their wholesome sense of humor was constantly evident.

The first night of the Council meeting was given over to a public session to which the church people of the city were invited. The hall was crowded and some of us listened to seven addresses without understanding a word that was spoken in any address. Early the next morning work began in earnest around the Council tables and at these meetings translators interpreted the messages in the various languages.

Most of the time was spent in setting up the next general meeting of the Universal Council on Life and Work which will be held in the summer of 1937 at Oxford, England. Ever since the memorable meeting of this Council in Stockholm in 1925 there has been a research department busy in study of ways and means by which the various churches can more definitely work together in the spirit of unity, looking toward the meeting of tremendous world problems. Progress has been made by this research department.

Chatelard Boarding School, Montreux, Switzerland

Fifteen days will be spent in conference and council at the Oxford meeting in 1937. The main subjects at that conference will be "The Church and the Community," "The Church and the State," "The Church and International Relations." The function of the conference will be not so much to determine common lines of action but, through the reality of an ecumenical fellowship, so to enlarge the outlook and enrich the understanding of those who participate in the conference and of those who come under its influence that they may be better fitted to bring about the particular action demanded in their respective spheres.

One of the keenest minds at the Council meeting was that of Dr. J. H. Oldham of London, England. Dr. Oldham has been giving much study to the matters that will be considered at the 1937 meeting. He has a small book off the press on *The Church and the State* that shows his careful thinking. He is just now in the United States visiting some of the larger centers and meeting interested groups. He should have large hearings wherever he speaks in this country.

Appraisal

A cry from the North, from the West and from the South:
Whence thousands travel daily to the timekept City;
Where the Word is unspoken,
In the land of lobelias and tennis flannels
The rabbit shall burrow and the thorn revisit.
The nettle shall flourish on the gravel court,
And the wind shall say: "Here were decent godless people;
Their only monument the asphalt road
And a thousand lost golf balls. . . ."
We build in vain unless the Lord build with us.
Can you keep the City that the Lord keeps not with you?
A thousand policemen directing the traffic
Cannot tell you why you come or where you go.

—From *The Rock* by T. S. Eliot.

*Minister, Austin Boulevard Christian Church, Oak Park, Illinois.

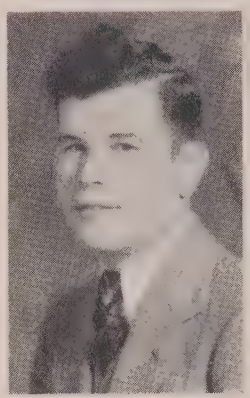
WORLD CALL

The Summer Work of a Student Pastor

By J. CLYDE WHEELER*

THE little town of West Liberty, nestling in the hills of Morgan County, Kentucky, has a population of approximately 800. Most of the people are energetic and ambitious. They have a fair means of livelihood and enjoy life in most respects, and yet have not a thriving industry on which to base this apparent contentment. Farming on a comparatively small scale is the mode of industry of chief importance in the entire county. West Liberty, being the county seat, is the center of interest.

Although the community has in it three churches, not one of them apparently had anything to offer its young people who are really numerous and who find little to do with themselves except to idle away their time. The Baptist and Methodist churches have fair church buildings but only a small number of members. The Christian church has a good brick church building, with stained glass windows, a balcony, a number of classrooms, a large basement, and equipment to serve one hundred persons at a banquet. This building, however, was not finding its proper use in the life of the community. The membership of our church numbers 118, representing 75 families, and most of the members are adults.



J. Clyde Wheeler, a student-pastor who took his work seriously and discovered good soil for religious education in a rural field

We started with the boys. Announcements were made and crude posters printed that a game of diamond ball would be played on a certain day: married men against the single men. The interest grew until soon we had nearly forty men and boys interested in the game. We organized, too, a Busy Boys' Club, which did not meet with marked success, although it has provided an overnight camping trip.

The social life of the young people was being neglected. We set about to organize them into some sort of stable club. Under the name of the Friendly Friday Nighters about forty young people of all the churches and of no denomination have marched ahead with excellent interest. They meet in a different home each Friday night, play games, sing songs, hear a short talk on Christian living, and return home. In this way we are slowly developing some leaders for the social life program.

In every community there are some persons who take an interest in dramatics. To these in our community we appealed by offering an opportunity to present a three-act comedy in the theater. After four weeks of practice it met with the approval of the community. The giving of it proved of value to the players, and incidentally added $13.50 to our church treasury.

We considered the various things we did to be of community interest. It was with no feeling of adding members merely to any one church that we undertook to arouse the community. Always the plea was to "Go to Church—Any Church—But Go!" Such notices as this could be seen flashed on the screen of our small theater on Saturday nights.

It has been our aim to dignify and solemnize our services. Toward that end we have mimeographed our programs. We have sought to improve the worship program of the Sunday school. It has been no easy task to get teachers to accept their positions and to take seriously their responsibilities, but we see some light in this direction. The attendance at the Sunday school and preaching services showed a marked increase during the summer.

Interest in the work of the Christian Endeavor Society has been very positive. Leaders were listed far in advance, more young people took part, and the attendance increased. For the first time in the history of this church a young person was sent to the Young People's Conference held at Hazel Green.

The financial problem is no small one in carrying on our program. The budget is small but hard to meet. We had a board meeting at which a dinner was served. We discussed many things and passed upon our budget. The salary of the minister is small, but his board and room are well taken care of. He roomed at one place the entire summer, but ate one week in the home of one of his parishioners and then at the home of another the following week. Thus he came to know his people.

One of the first things upon which the board decided was an every-member canvass. With a simple pledge card, run off on a mimeograph machine at a small cost, the project was under way. To give the young people a part in the project we issued to them a mimeographed copy of a church made up of ten bricks. The squares representing bricks were to be sold at ten cents each. In but a short time the amount of $8 was raised by this means. The young people sell sandwiches, candy and lemonade on the courthouse lawn on days that the County Court convenes.

It is the conviction of the writer that if you want a group of people in a rural church to work, all you have to do is to give them something constructive to do and stay with them and the work will be completed.

*Transylvania student, minister, Christian Church, West Liberty, Kentucky.

The Place of the Christian College

By EUGENE S. BRIGGS*

THE development of the race for all-around well-being demands equal growth in the four sides of nature: the mental, the physical, the social and the spiritual.

Development of man's mentality has produced for us a world magnificent in its mechanical knowledge. We are told that one need only visit the laboratories of General Electric to be convinced that man has mechanical knowledge sufficient for the making of a kingdom of heaven here on earth. Physically man is making progress in his struggle upward. Through scientific research, disease is being slowly conquered so that the span of life expectancy is materially advanced.

Conditions of modern life are forcing men to recognize that we may not any longer foster individualism and self-aggrandizement. We are being forced to learn that we are "members one of another." Man is finding his life as never before through the group. To cope with the present social conditions we need adequate provisions for inculcating principles that will lift the consciousness of the race to higher levels. No longer must self-preservation, the law of the jungle resulting in the survival of the fittest, be the first law of nature. This uplift may be made only through the development of the spiritual nature.

Bethany College Church Council with pastor, D. L. Stevenson

We have a handbook of life in which is found, "Do unto others as you would that others should do unto you"; "You shall love your neighbor as yourself." The time is upon us when we must learn these things. These principles must become a part of our living—not merely nice-sounding phrases for rituals of churches and fraternal organizations. But how may the spiritual consciousness of the race be lifted to this higher level?

During colonial times religion was an accepted part of the school curriculum. The village pastor was often the schoolmaster. Then came a period of strongly controversial denominationalism in which many state legislatures passed laws forbidding the teaching of the Bible in the schools. At best, it might be read but not discussed. The school may teach the biography of the man, presenting him as a great hero, who said, "A thousand men—what are they to me—take that fortress," but it may not teach the life of the man who said, "I, if I be lifted up, will draw all men unto me," yet he it was who gave the principles of living without which life is but a meaningless disappointment.

The churches have teaching programs but they are inadequate. They do not reach the masses. Taking the country as a whole, seven out of every ten children and youth under 25 years of age receive no formal religious instruction. This obviously presents an enormous problem to be solved by this three-out-of-ten minority. The first step in the solution of that problem is to make full use of the means at hand by recognizing the vital importance of the many excellent schools existing throughout the country that are not state-supported institutions, forbidden by law to teach the Bible but have as a distinctive part of their curriculum, the teaching of religion.

Since religion should be an intrinsic part of education and since the principle of separation of church and state makes it difficult, if not impossible, for the state adequately to care for the religious education of its youth, the Christian college must assume the obligation, not alone for the three-out-of-ten minority, but for the masses. The few must be inspired by the desire to serve and be strengthened by the ability to lead others to know the dynamic which is the essential of life.

The Christian college may be found in the form of a Bible chair or a Bible college in or near the campus of the state institutions; or it may be a unit within itself, offering the full and complete course of study that leads to abundant and victorious living.

The Christian college offers definite courses in the religious history of the race, careful study of the principles in religion as related to individual and social living and opportunity to delve deeply into this basic philosophy of life. From such trends in thinking there emerges a set of mores incorporating the spirit which motivates the study. In such an atmosphere religious organizations giving practical experience in religious leadership and fellowship are thriving and vital.

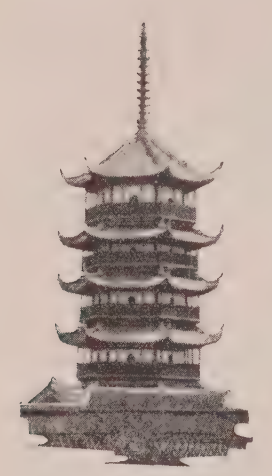
The Christian college offers the opportunity to be associated with men who have striven to find the truth, to apply the principles of victorious living to everyday

(*Continued on page* 17.)

*Dr. Briggs is president of Christian College, Columbia, Mo.

The Mink Coat

By MAUDE TAYLOR SARVIS*



CORRINE HARWELL looked critically about her pretty living room and puckered up her brows with discontent.

"Oh, dear!" she sighed, "I am so sick of this room! These hangings—if you spread them out you can see sunstreaks in them. And this old rug—I'm nauseated looking at the pattern of it. There's a beautiful Persian at a ripping bargain at Capet's just now, but of course Harry would have a fit. I'm simply dying to do this whole room over. And clothes . . . why I'm all but naked. I don't have a dud that I'm not ashamed to look in the face. I've worn my fur coat now for three seasons, and it's fit for nothing but a museum. But Harry thinks just because it's whole and unworn it ought to do me three more—that's the reward I get for taking nice care of my clothes. Mink never wears out—it was a mistake for me to buy it. Every woman in my set has had a new coat since I have. And now Harry says we can't have a new car this year either. So I suppose I'll ride around all winter in a dinky old coat in a last year's car and get a little inferiority complex that will simply spoil the season for me. It's heck to be poor, if you ask me."

"I know," sympathized her mother, rearranging the cut flowers on the Duncan Phyfe table. "*Don't* I know? Not so long ago I could have given you both the coat and the car, but look what's happened to my investments, as well as Harry's. However, darling, I do have a hundred dollars laid aside for your birthday gift, and if it will help any toward your coat, you can have it any time."

"Oh, Mother, you're a dear. But the squirrel I want costs three hundred, and I never get more than a hundred a season out of Harry for clothes any more. That still leaves me a hundred short, and after I've sent Alicia her annual check I'll have about one dime left in my bank account. Sometimes I wish I'd never started sending Alicia that money. But we really had something then, and poor as we are now, I guess we're better off than the Herons, though, of course, everything is so cheap in China they *can* get along with much less. And they don't have to keep up with any social set."

*Former missionary to China.

"Still I guess things are rather bad with them sometimes," her mother said, standing back to survey her flower arrangement. "I met Alicia's mother downtown the other day. She was looking at coats, too, and said Alicia needed one terribly this winter, but she wasn't going to be able to send it, because Win has lost his job and brought his wife and children home for his parents to keep until he finds another one. Mrs. Allen said Alicia was planning to wear a wadded cotton Chinese long coat this winter, and it broke her mother all up to think of it, though she says Alicia herself seems much less concerned about it than about her baby clinic, which she is afraid will have to close for lack of funds."

"Poor Alicia," said Corrine. "I don't see why she and Bob want to bury themselves in that outlandish place. Still—with life so difficult at home, they're lucky to have a job—look at Win. And they can have wonderful servants for almost nothing in China. Life is difficult for us all nowadays."

She went away to give her cook the day's menus and her mother gathered up the dead leaves and flowers and put them into the wastebasket, then went upstairs to write some letters. Half an hour later Corrine burst into her room without knocking. She was excited and gay.

"Mother—I've just thought of the most wonderful plan! I don't know why it didn't occur to me downstairs when you were telling me about Alicia's coat . . . sometimes I think I'm terribly dumb. Well, Alicia needs a coat, and probably if I send her the hundred dollars, she'll turn right around and spend it for that. I've heard you can get real nice fur coats in China for that. But she never could get as good a one as my mink, and living interior as she does, it isn't necessary for her coat to be the latest cut. My mink will be so much better than anything she could get there—don't you see? So I'll send it to her instead of the check, and then my hundred and your hundred, and I'll get the other hundred out of Harry somehow, you see if I don't! Oh, I'm so happy—that squirrel is really ripping! I'm going right down and change the dinner menu, so Harry will be in a good humor this evening. Aren't your little girl smart, Mummy?" And Corrine blew her mother a kiss and danced out of the room singing a gay snatch of song.

. . . . . .

Alicia Heron looked up from her desk as the cook came in with the mail. When he gave it to her, she jumped to her feet and ran to the study door.

"Oh, Bob, American mail—gloree-bee! Come quick! Here's two letters from Mother and one from Dan and one from Lorrie, and one from your father and, oh, Bob! here's one from Corrine—that'll have my birthday check in. The sweet, sweet thing! She never forgets—always right on the dot. Now I can have my new coat before the cold weather comes, and your overcoat can get its new lining and the children can have their warm winter shoes, and we'll be snug as bugs this winter. And the clinic—the clinic can go on! This will pay the nurse's wages the rest of the year, and we can order the tinned milk from Shanghai, and set the carpenter to making the new equipment, and pay for the medicines for the sick babies! Oh, I am *so* relieved—every year I'm afraid Corrine may forget but she never does—bless her. I'm going to save the best till the last, and read the rest first."

They began the ripping open of envelopes, and for a long time there was silence in the shabby little sitting room with its worn rug and darned curtains and anomalous collection of furniture. Silence except for the turning of sheets of paper, and an occasional bit of news that one or the other couldn't suppress. Then when Alicia had finished the others she picked up Corrine's heavy gray monogramed envelope and called gayly to her husband.

"Don't you want to be in on the kill, Bob? I'm going to open Corrine's now. You know once her mother sent twenty-five too. And Mother says in her letter she met Mrs. Mason in town lately and was telling her about my clinic. . . . If she has gotten generous again, we could buy a new stove and some beds for that extra room and take in a half-dozen more babies, you know."

"Don't count any chickens, Alicia," her husband advised her.

Alicia smiled and hugged the gray envelope to her heart a moment, patting it tenderly, wanting to prolong the flavor of her joyful anticipations. Then she slowly slit it, saying, "Don't be an old kill-joy, Bob. It will do you good to see what a draft for a hundred gold dollars looks like once more."

She opened the heavy sheets, but nothing fell out. She looked frightened, and quickly pulled them apart one by one. Still nothing.

"Why—why—it isn't here!" she gasped.

"Look in the envelope," her husband suggested.

"No—it isn't there either. Why what—she didn't forget for her letter begins, 'Happy birthday, darling.' She's never failed since she promised when we were at home on furlough that I should have it every year. . . . We had a grand row about whether it would be spent on me or on the work, but she finally gave in . . . if I'd promise to buy us all at least *something* personal out of it. Oh, Bob—I wouldn't have started the clinic this summer at all if I hadn't had this to count on. But now it's there—and twenty-six babies enrolled, and nine of them in-patients—Bob, what *will* we do if she doesn't send that check?"

"Read the letter," her husband told her, "perhaps it will explain."

He went back to his book, but he watched Alicia narrowly as he tried to read. Alicia took things so hard, and life had been so difficult for them since the board had begun this business of annual cuts. Difficult enough for them personally—he looked about the shabby room, he looked at Alicia's cheap Chinese-made gown, at her worn shoes and the streak of silver beginning to show in her soft brown hair . . . and thought with a pang of the comfortable home he had brought her from to this. But the personal aspect was, after all, the least of their worries. If only the work could go on. . . . This clinic—it was the darling project of Alicia's heart. Ever since they had almost lost baby Alan with feeding difficulties and a low fever, she had been all but frantic to do something special for the Chinese babies who died so every year from like troubles. And at last a special gift had made the opening of the clinic possible in the late spring, and Alicia had refused to go to the mountains for more than a month in the summer ("I wouldn't go at all except for the children," she said), because summer was the time when Chinese babies died fastest. If anything happened to the clinic now . . . Bob was afraid of what might happen to Alicia. She lived so strenuously all the time, never resting enough, taking things she couldn't help too hard.

Halfway through the letter Alicia dropped the thick gray sheets onto the shabby rug and covered her eyes with both hands. Her slender body began to shake, and Bob couldn't tell if the sound he heard was crying or laughing. He went to her quickly.

"Alicia! Alicia, calm yourself. . . . Listen, darling, you must stop this."

But Alicia rocked to and fro and the funny, frenzied sounds she made came faster and louder.

"Oh, Bob," she choked. "Bob—Corrine is sending me a mink coat. A mink coat worth four hundred dollars—at least it cost that and it's as good as new. Fancy me wearing a mink coat in Ling Chow! I'll wear it to the funeral when we bury the clinic. . . . I'll wear it to all the funerals when we bury all the babies. . . . You can wear it for a lining of your overcoat. The children can wear it for new shoes. Nurse can wear it in place of having a job . . . she'll never be hungry in a mink coat . . . how could she? And me—Bob, can't you see me strut down the alley to church, picking my way among the Wang pigs and the Chen chickens and all the beggars that sit at the temple

(*Continued on page* 20.)

Pan-American Happenings During 1935

By SAMUEL G. INMAN*

Dr. S. G. Inman

THE most important happening in Latin America during 1935 is the signing of peace between the belligerents concerning the Chaco and Leticia questions. Colombia and Peru, through the good offices of the League of Nations, have agreed to arbitrate the question as to who should be the final possessor of the jungle territory around the upper Amazon. Paraguay and Bolivia, after nearly five years of war over the possession of the Chaco, a stretch of desert land about the size of New England, supposed to contain petroleum and offer valuable transportation routes, agreed on June 12 to an armistice. The peace negotiations have recently struck a snag over the exchange of prisoners. But the armies at the front have been reduced as promised to five thousand for each country, and it is hoped that the processes of peace will continue until the war situation is completely liquidated, either by direct negotiations or by referring the whole question, as agreed upon as a final resort, to the World Court.

The new spirit that has come over Paraguay with the arrival of peace is shown by some remarkable meetings held by Dr. George P. Howard, the evangelist of the Committee on Cooperation in Latin America to educated classes, who has been having such unusual experiences in various parts of South America. Dr. Arthur E. Elliott, president of Colegio Internacional at Asunción, Paraguay, writes: "The day peace was declared I invited Dr. Howard to come and lecture here; he generously laid aside other plans and came; he also conquered. I have never seen anything like it in Asunción. The theater and school auditorium have been packed. We have sold 225 copies of his books. We have been felicitated on every hand for having brought him to Paraguay. He is doing a wonderful work, the kind of thing that needs to be done just now. We ought to have more of it."

Dr. Howard tells a graphic story of his experiences in Asunción when they rented a downtown movie house with a seating capacity of about 400; the hard-working publicity committee was worried lest there might not be a good audience. Calls were made on the local newspapers, the mayor, school principals, as is the custom in Latin America in such matters. When the hour for the beginning of the first lecture arrived, the chairman of the committee rushed excitedly to Dr. Howard, exclaiming: "Our hall is full. Let's start!" The second evening extra chairs were used and on the final evening standing room was at a premium. Several Roman Catholic priests were present, clapping and approving the truth presented. One address was on "What Is Success?" Christ and St. Paul were presented as examples of magnificent "failures" from the worldly standpoint, but glorious successes in the realm of higher values. Next day the principal of the Normal School said to Dr. Howard: "I have resolved henceforth to seek that higher success." The President of Paraguay, Dr. Ayala, told Dr. Howard that he had listened in on the final radio talk: "I wondered who it was," he said. "Then I remembered that you were here. We need the message that you bring. Please come back next year and help us again."

In Mexico the religious question has continued to be a burning one. But the protest of the people against socialistic or atheistic education became so strong that the government decided to change its tactics. Following a cabinet crisis and the elimination of former President Calles from his dictatorial power as adviser, the government withdrew the decree against religious literature and in various other ways has softened its attitude.

One result of the government's limitations on religion has been a revival of interest in religion, especially among laymen. Recently Roman Catholic laymen purchased three Evangelical publications on communism and Christianity, explaining that they had nothing in the Catholic collections that would present the Christian side of communism. These same publications are sold in all the large bookstores of the city, the first time in history when evangelical books are handled by the regular book trade.

Testing has brought not only new loyalty but new thinking in regard to the difference between principles and mere method. New plans that do not contravene the law and that require less money and more volunteer service are being developed. Rev. Fritz Huegel and Rev. Norman Taylor are carrying on a wide campaign among the soldiers, with the enthusiastic support of army officers.

A former leading city pastor, now dedicating himself to country work, tells of a poverty-stricken village where an ugly, near-deformed and poorly educated Indian boy went to shepherd the little flock of Christians. He organized a cooperative. The village is gradually becoming transformed and this simple Indian boy is its hero. "Thank God for these times," say Mexican Christians as they tell of the new faith and unity brought to their people by these days of testing.

*Secretary of the Committee of Cooperation in Latin America.

Political relations between the United States and Latin America have continued to improve as a result of the Good Neighbor Policy inaugurated by the United States Government under Secretary of State Hull, at the Pan-American Conference at Montevideo a year previous. Cuba is an unfortunate exception to this rule, where the continuance of the old policy of dominance by the United States ambassador has aided in keeping that unhappy land in a chaotic condition. Much dissatisfaction with the way Washington is conducting affairs in Puerto Rico has also been expressed by riots and protests of various kinds by the citizens of that island possession.

One of the greatest influences transforming Latin America is the elimination of the old isolation, by means of the airplane. It was the author's privilege this year, after many trips on slow boats and trains, to experience this remarkable transformation which is changing so rapidly the economic and social outlook of these southern lands. Taking the hydroplane in Puerto Rico, after an important interdenominational conference, we swept by the islands about like the Twentieth Century Limited would sweep by a small-town railway station.

Day by day we made our way down through Brazil, Uruguay and Argentina, stopping at various charming South American cities. At Buenos Aires we took the most marvelous of all flights in the air, across the rugged, snow-capped Andes. In a new Douglas plane the trip from Buenos Aires to Santiago, Chile, clear across the continent, formerly requiring two days and a half in a train, is now done in the unbelievable time of four hours and a half.

Flying up through Chile, Peru, Ecuador and Colombia is entrancing, with the rolling, tumbling tides of the Pacific on the left and the snow-capped Andes on the right, and down below the enchanting ruins of the ancient Inca Empire. In Mexico the plane went so close to old smoking "Popo," the volcano Popocatepetl, that it seemed as though you could almost touch it, while directly below could plainly be seen the immense old Toltec pyramids of the Sun and the Moon. Leaving Mexico City at eight-thirty one morning, one arrives in New York the next morning at eleven, with a three-hour visit in Dallas thrown in.

This trip of mine was probably the most extensive ever undertaken in Latin America for the promotion of international intellectual exchange. It was made in representation of the Commission appointed by the League of Nations to serve the German refugees, and largely for the purpose of securing positions for the university professors, scientists and experts who have been discharged in Germany because of the political attitude of the Hitler government. It covered sixteen countries besides Puerto Rico and British Guiana. In practically all of them interviews were held with the President of the Republic, the Ministers of Foreign Relations, of Education and of Public Works and Agriculture, the rector of the university, members of the diplomatic corps, officers of Jewish organizations and other officials and private citizens. Eighteen thousand miles were covered, almost all by air.

The trip was outstanding among all that I have made to these southern lands. The flying ship became a second home. The cause of the poor, needy refugees became my own. Their appeal entered into the depths of my own soul and I think their misfortunes can be made to contribute to a new international friendship. The journey of a considerable number of these representatives of European culture to the new lands of America, combining the spiritual and scientific inheritance of the Old World with the fresh enthusiasm of the New, may make a real contribution to that new spiritual vision so needed by the discouraged world of today.

Place of a Christian College

(*Continued from page* 13.)

activities and to help create an atmosphere in which these principles may be tested. To be privileged to know and to learn from these men brings a new triumph into one's life.

Those who are enrolled in these institutions are usually likeminded as to the purposes of education, and thus are enabled effectively to cooperate in making the most of the opportunity to live in such an atmosphere. In such surroundings and with such associations right habits of conduct naturally emerge. Merely to know the parables and the Sermon on the Mount is not enough. It is essential to learn to dwell together in harmony.

From such experiences we find no such confessions as this from a university senior recently, "I am soon to finish my education and as I look out upon life it holds very little of interest to me." When the habit of doing right and enjoying it, thinking straight and knowing it, living victoriously and feeling the verve of it are formed, what exhilarating interest life holds!

There is no "here in school and out there in life." Life is continuing, growing, becoming. The Christian college helps set the direction and helps give the motive force behind the growing.

It is our experience that young people want the assurance and challenge that is inherent in spiritual growth. We are obligated to provide the means by which they may come into possession of the great yet simple principles of victorious living. At their best Christian colleges provide the optimum conditions in which these principles may be studied in classes, practiced in groups, tried and tested in life situations, and incorporated in the lives of individuals with the ultimate goal that the race consciousness may be raised to the level in which the problems of the world that beset us now may find solution.

Personalities

By FRA EDGARDUS

J. H. Goldner

JACOB H. GOLDNER is about to begin his thirty-seventh year of continuous ministry at the Euclid Avenue Church, Cleveland, Ohio. This man's ministry is conspicuous not only because of its unusual length, but because of its substance, spirit, character. I overheard someone remark a dozen years ago that J. H. Goldner had built up his church through just two things—prayer and visitation of his membership. There are probably other factors, but these two are potent. J. H.'s ministry is not of the earthquake type but rather of the "still small voice." He stays close at home, makes few speeches outside of his own parish, and his educational ministry balances almost equally with his shepherding oversight. Moreover, he has surrounded himself with able associates, who, like their chief, have been on the job for a long time. Howard Spangler, associate pastor, is entering his twenty-fifth year, and Ben Holroyd is beginning his ninth year of service with that church. Not only so, but Martha Roudebush is beginning her twelfth year as church secretary. These are remarkable records and they indicate a leadership in which personal devoutness, tact, rare common sense, undefeated faith in God, and a very great love for human beings are involved.

A. W. Fortune

The "outgo" of a preacher who has been in one place for thirty-six years must of necessity be large, and by the same token, his "intake" must be correspondingly large. Check up J. H. Goldner's career and you will find postgraduate work in great universities; half a dozen trips to the Old World, beginning with a Palestinian adventure thirty years ago; the constant reading of great books; the early development of studious habits, in which he has persevered throughout the years of a complex and often harassing pastorate.

A. W. Fortune—A. for Alonzo, W. for Willard—is the able and widely known preacher at Central Christian Church, Lexington. There is something in his style of delivery that is suggestive of Graham McNamee's best broadcasting voice. The word exuberant seems to describe the quality. Fortune speaks with a glow on his cheeks and a smile about his lips. He speaks always out of careful preparation, constant reading, and exacting pastoral ministrations. He appears on the programs of many conventions, conferences and assemblies. He has been in his present field fifteen years, and longer, if his college professorship be taken into consideration. His Sunday morning audiences continue to crowd his church; and the evening services, though not what they once were, are still far above the average. "Have you heard Fortune preach?" is a query still rampant in Lexington.

Ernest Higdon

Ernest Higdon teaches homiletics at Eureka College, and his classes count it a treat to take his lectures. He makes preaching a grand adventure and the shepherding task alluring; nor does he forget the difficulties, obstacles and "wrestling with principalities and powers" in the way of ministerial achievement. Ernest was one of Benj. W. Bacon's boys at Yale and loves to tell stories of that interesting man and born teacher. He was director of religious education at First Church, Bloomington, and succeeded to the pastorate there when his colleague said good-bye to a fourteen-year ministry and went to Detroit. Professor Higdon was four years with the Bloomington church and left his mark upon the life of the congregation, especially the young people, in whose hearts he kindled fires that by the grace of God will never die down. And those of us who have heard this preacher-educator sing "The Prayer Perfect" cannot forget the haunting beauty of his interpretation of the Hoosier Poet's lovely verses.

As I write these lines my glance rests upon a book that has but lately come to me through the mails. It is entitled *Setting His Church in Order* by Charles F. Hutslar. The author is the minister of the Christian church at Pomona, California, and a man whom I greatly admire. He combines natural piety with an unbounding interest and love for every human being, quite regardless of his fortune, creed or race. Hutslar speaks with poise and a forthrightness that is most refreshing. His life is fragrant with loving consideration.

Charles F. Hutslar

Christian Imperatives of Temperance

By MRS. IDA B. WISE SMITH*

Mrs. Ida B. Wise Smith

OUR brotherhood has from the beginning days been noted for its devotion to the temperance cause. Now, when moderation and control and regulation are in the thinking of many, it is well for the church to talk of *Imperatives* in the temperance cause. There is no other way for a Christian or for a Christian nation or for the Church of Christ to approach this vital issue, which now is of greater moment than in all history, than by the direct imperative affirmation that the basic truth of the temperance reform chimes with the program of human and spiritual liberation proclaimed by Christ in the Sermon on the Mount, and later as he stood in the temple and delivered that immortal exposition of the power of truth to free mankind.

The need is a program of affirmation of the latest findings of science, of social and industrial welfare, a program, the broad aim of which is nothing less than the physical, mental, social and spiritual liberation of the world from the strangling grip of exploitation by the beverage alcohol trade.

Such a program anticipates a closely woven threefold point of view of (1) the individual Christian; (2) the Christian nation; (3) the Church of Christ.

I

Why a temperance question? The word *"alcohol"* is the answer—alcohol a habit-forming drug, a poison, deadly in its relation to the individual and to the race, to the social order, to the nation. There are two phases of the liquor question—the habit and the traffic. The one is personal, the other business.

We are told the remedy lies in education. In a measure this is true. Education will reach the individual but you cannot educate a business. The liquor question is with us not because people wanted to drink, so much as for the reason that brewers and distillers and wine makers wanted to sell.

Now there must be education for the individual; not alone education as to the physical and mental effects of alcoholic beverages but education as to the industrial and economic and social effects of drink; the taxation increased by drink, all must be taught. Aye, a higher education of morality and religion. Alcohol releases the inhibitions, it affects us in inverse order of development—the higher mental faculties being affected first. When self-control fails and reason and conscience are stifled, then the animal passions are released and licentiousness and other immoralities are likely to follow. The individual must know that among the sins which bar us from the Kingdom of God drunkenness is listed.

"Drunken" is a term we must learn anew in the light of science now presenting its findings. This is a state in proportion to the amount of alcohol in the blood stream. In self-defense, physically, socially and spiritually there is an imperative of total abstinence which is the meaning of temperance thus used.

The acid test which reveals the inevitable fallacy of the so-called "moderation" proposal is found in any contact with everyday social conditions.

The fallacy is self-evident when it is examined in the light of our continent-wide traffic problem, in which not the drunken or seriously intoxicated driver affords the danger of major proportions; but, as has been proved over and over again in recent scientific investigations, the car operator who has partaken of even a drink or two of beer, whisky, or other liquors, may prove a tragic factor in promoting accidents that killed 36,000 men, women and children last year alone, and injured a million others.

II

We have stressed the personal imperative on this great question because recognition of its importance must precede any effective or permanent progress nationally in this field.

When and only when we have individually convinced ourselves of its immediate and vital relations to the outstanding social, industrial, political and moral issues of the day—only then can we attempt to plan accurately and constructively a program of nation-wide popular education as to the race-destroying virus of beverage alcohol, and as to efficient, democratic procedure in dealing with the hugely capitalized traffic in intoxicants.

In the light of scientific findings, and a century of experience, we should strongly and unhesitatingly affirm the necessity for a more far-reaching educational program on this subject than was ever projected in days gone by.

The results of legal banishment of the traffic under the most adverse conditions even now afford rich factual evidence of the benefits accruing to any community or larger political division which has withdrawn protection of the law from the business.

*Disciple minister, national president of the W. C. T. U. The accompanying article is from an address by Mrs. Smith at the San Antonio convention in October.

The one difficulty in this regard has heretofore been that emotional impulse has often outstripped the progress of informed reasonable conviction on the subject. When both can be simultaneously achieved, the results can scarcely fail to be constructive and permanent.

May I suggest that our imperative affirmative for today in this regard be that we propose to move forward to legally ban the trade and the traffic, just as far, and as rapidly, as we can educate public sentiment, and no sooner and no farther?

III

There is still a higher affirmative, which transfuses itself into a Christian imperative as we regard the present situation in the temperance movement in the light of the Church of God. The mandate of affirmative personal attitude and example imposed upon every intelligent man and woman by the verdict of scientific investigation of the effects of alcohol upon the human system; and the challenge to a far-reaching educational program to include the enlightenment of the whole people as to the truth of social, economic and political relations of the traffic—these still leave untouched the one most necessary phase of the new program which must be undertaken if we are to achieve success in the future, however near or distant.

Higher than either of these, and wholly essential at the present moment, are the imperatives for the Christian church, which go beyond even the mandates of science or social welfare, and recognize the spiritual laws involved.

Is it not time that we personally and collectively acknowledge the tragic sin of omission implied in the fact of still widespread ignorance of the modern truth on the alcohol problem?

Is it not time that our modern prophets renew and press home the old-fashioned but nevertheless accurate characterization of the license system or any of its varieties of public sanction for the liquor traffic, as protected and legalized temptation in every sense of the word in defiant conflict with the Christian faith we avow?

Is it not time for the church, in no uncertain tones, to arraign and attack the liquor traffic, not as a mere dispenser of poisonous beverages, but as a century-long system of exploitation of the weak and the humble, under cover of which every other species of organized graft, lust and corruption, seeks to enlarge its field of hopeless victims?

So regarded, should not and cannot and will not the church frankly clarify the menacing relations of the re-established liquor traffic to all future progress of organized religion, and thereby call to a more militant standard of united endeavor every informed and sincere Christian the country through?

It can be done. It is the Christian duty to perform. "For this purpose the Son of Man was manifested that he might destroy the works of the devil." It can be done—it must be done if the kingdom is to come. The liquor business would bar the kingdom if it could.

In the faith that whatever is right is possible, and whatever is true can yet be made reasonable and attractive to the people as a whole, God grant we may dedicate ourselves as a church and as individuals to the achievement of these Christian imperatives in launching a new and more effective offensive on behalf of God and Home and Native Land, against the spreading power of the re-legalized liquor traffic.

The Mink Coat

(*Continued from page* 15.)

gate, dressed in—ha ha—a mink coat! Why don't you say something, Bob—why don't you wish me a happy birthday? Won't you love to see me in a mink coat, Bob?"

"Alicia, stop this." Her husband's voice was so stern it startled her out of her hysteria. "Alicia, you've got to control yourself. No one is dead, and it isn't the end of the world."

She took her hands down then, and grew quiet under her husband's cool touch. He took both her hands in his and held them tenderly. "We've gone through worse things than this together, you know," he said softly.

"I know," she whispered back. "Little Alan. But Bob—" her lower lip began to tremble pitifully, "that's just it. This means the same thing—and worse—for the parents of all those babies. . . ."

In her husband's warm arms she finally got a hold on herself again, and when he finally let her go she managed a wry smile that hurt him worse than her tears had hurt.

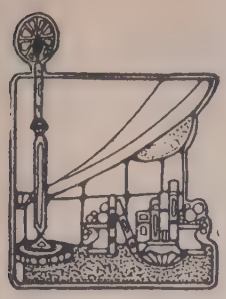
"It just shows the disintegrating effects of charity even on a perfectly self-respecting personality like mine, Bob," she said. "Well, I'm going to write to Mildred now and ask her to try to sell that coat for me in Nanking. Maybe we can salvage something for the clinic yet."

Letter to a Clergyman

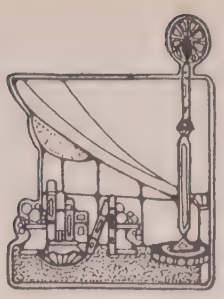
(*Continued from page* 10.)

had dared to scourge the money changers out of the temple. Hearst is Hearst, and even in that day the incident would have been followed by an editorial calling upon the Supreme Court and the shade of Thomas Jefferson to protect the business man against subversive propaganda. Indeed, I almost seem to see the headline, "Alien Red Soaks the Thrifty."

Well, that's all I have to say, Mr. Marvin, and I must close now. I wish you and your fellow-clergymen would really give serious consideration to the question of whether the Hearst pulpit is a fitting place for anyone who believes in the Brotherhood of Man.



Book Chat



Disciple Books of 1935

By C. E. LEMMON*

THE listing of the Disciple books for the previous year for the January number of WORLD CALL has developed into a pleasant habit, for naturally one reads the work of his brethren with peculiar delight and appreciation. There are some lapses this year on the part of a few of our most practiced writers. There is no book from either W. E. Garrison, Edgar DeWitt Jones or Burris Jenkins. No doubt Dr. Garrison is working on something aside from his prolific magazine work, I know that Dr. Jones has one or two books "cooking" and Dr. Jenkins is likely to break out at any time on 'most any subject. Nevertheless the list this year, while not large, is interesting and important.

B. H. Bruner has come back again this year with a series of addresses called *Toward the Sunrising.* He has gathered together "sunrise" texts from the Scriptures and arranged the sermons with surprising deftness of treatment. The book is artistic and the craftsmanship good. It is valuable for devotional reading as well as helpful to preachers and speakers.

The Christian Board of Publication has made the sermons by the pastor of the National City Christian Church its leader for the year. WORLD CALL has already carried a review of Dr. R. H. Miller's *Who Lives in You?* The sermons are strongly ethical and have a cumulative moral drive that accounts for the telling results which this preacher always achieves. Not many sermon volumes so clearly reveal the unique power of the individual preacher.

P. H. Welshimer's *Concerning the Disciples* is the leader for the Standard Publishing Company this year. Dr. Welshimer observes that the young people do not know much about the Disciples and his book is devised as a teaching manual to meet that need. It contains thirty-six short chapters of historical and interpretative material. Even those who would disagree with the author's interpretations should agree as to the usefulness of his material and the wisdom of the method he employs. The Standard has also published a small *Communion Manual* of Scriptures suitable for the use of elders arranged by S. S. Lappin.

Home Roads and Far Horizons, a book of poems from the pen of Thomas Curtis Clark, is receiving favorable notice. The poems are written with fine direction and simplicity. They are very quotable and no doubt many prosaic parsons will lean heavily on this volume during the coming years.

Kirby Page goes on his serene way with an astonishing output of speeches and writings of an exciting and radical nature. There are some who are afraid to hear him but there are many more who look upon him as one of our present-day prophets. Disciples should be proud to claim him. He has a way of concealing the magnitude of his authorship in pamphlet form, but each of his pamphlets is so ample in volume, so well documented by careful research and so important in content, as to be superior to the average well-bound book. The two most recent pamphlets are *Capitalism and Its Rivals* and *What Shall We Do About War?* in collaboration with Sherwood Eddy.

A group of Chicago professors have produced an important volume called *The Church at Work in the Modern World.* It is a thoughtful appraisement of the problems, activities and opportunities of the modern church. The word church is not used as an abstraction but the authors are thinking of local churches as living organisms in the various communities. Six of the eleven chapters are written by Disciples. Dr. William Clayton Bower is the editor and evidently the convenor of the group. He has written three chapters, and Dr. Garrison, Edward Scribner Ames, and Samuel C. Kincheloe one each. The whole work proceeds from a common historical and social premise far removed in tone from many of the present-day religious books with "realistic" tendencies.

The first number of *Christendom,* the new quarterly edited by Charles Clayton Morrison, has been in the hands of its readers for several weeks now. The Disciples have reason to be proud of its editorship and of the fact that it is the timely successor of the *Christian Union Quarterly* edited by the late Peter Ainslie. Dr. Morrison has a notable article in this first number called "Peter Ainslie—a Catholic Protestant."

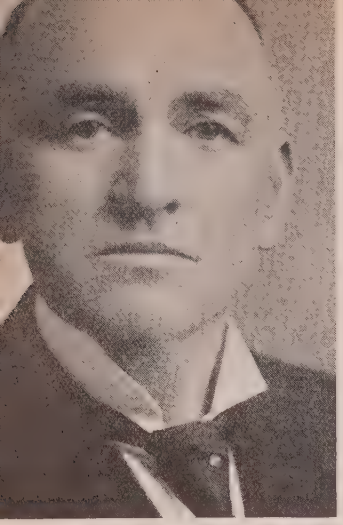
It is a good time to call attention again to the devotional book, *The Seven Last Words,* by A. S. Baillie, published in time for the Lenten season last year. It is helpful and stimulating to both the mind and spirit. The author designed the cover. It is a beautiful and sincere production.

(*Continued on page* 44.)

*Minister, Columbia, Missouri, and contributing editor of WORLD CALL.

He Was a Good Steward

By JOHN H. BOOTH*



J. T. Smith

IN THE passing of J. T. Smith of Memphis, Tennessee, the brotherhood has lost one of its most liberal supporters and a man whose record as a good steward of Jesus Christ was a living challenge to all who knew him. Mr. Smith was in his eightieth year when he died. His health had been declining for several months. The funeral was conducted in the McLemore Avenue Christian Church where he had been a member for more than forty years and for many years an elder. The services were in charge of the pastor, J. Eric Carlson, who was assisted by Mr. Parks, an elder, representing the local church, by H. J. Derthick, president of Milligan College, representing the college and the state of Tennessee, and by John H. Booth, secretary of the Board of Church Extension, representing that board and also the United Society and Pension Fund.

Mr. Smith was a loyal and consistent disciple of his Lord. He took the great commission of Jesus seriously. He was in a real sense a witness for Christ in *his* Jerusalem, in *his* Judea, in *his* Samaria, and unto the uttermost parts of *his* world. He was able to project himself and make his influence and purposes for Christ live and function through his very generous financial support of his local church and of every missionary agency of the brotherhood.

He had a vital interest in the ministry of our church and in the preaching of the gospel. This interest was constant and consistent and was manifested, first, in the encouragement and financial help which he was constantly giving to poor but worthy boys studying for the ministry; second, by the regular and liberal gifts he made to Milligan College and other schools of the brotherhood where ministers are trained.

His support of the preaching of the gospel followed the injunctions of the Great Commission as expressed in the Acts of the Apostles. The McLemore Avenue Church will greatly miss his sizeable weekly check for the support of its work, and likewise the church at Eureka Springs, Arkansas, where he spent his summers. The Tennessee Christian Missionary Society for many years received his regular and liberal donations as did the United Christian Missionary Society, which received from him, during the last twenty years, more than $25,000 for its work of preaching the gospel throughout the United States and in non-Christian lands.

Mr. Smith's interest in the preacher did not stop when the work of the preacher was ended and he was no longer able to live from his ministry. This is evidenced by a gift of $20,000 to the Pension Fund of Disciples of Christ.

His heart was warmed by the cry of orphan children and the destitution of the aged among us. His regular gifts to the National Benevolent Association were depended upon by that organization, throughout the years, to help it carry on its ministry of mercy. He gave $2,000 toward the building of the Atlanta Christian Home—the benevolent institution in his area.

J. T. Smith's greatest interest, however, was found in the work of the Board of Church Extension. He believed in the value and permanency of property and vested interests dedicated to the cause of Christ. He believed that the church could not become well established and its work made permanent without acquiring property and erecting good church buildings. He felt that if a congregation had a good church home in which to worship and work, it could command the services of a good minister and command also the support of the community it served. This being his dominant interest, his gifts, therefore, in the aggregate were greater to the Board of Church Extension than to any other brotherhood agency.

His gifts, however, to Church Extension were all made on the annuity plan. He began making these gifts in 1916. When he died, his annuity gifts to that board totaled $100,000. This is the largest sum ever contributed to Church Extension by any person while living and the amount is surpassed only by the Robert H. Stockton bequest of $400,000.

The Board of Church Extension has established a J. T. Smith Memorial Fund. This fund has not only already aided scores of congregations to build church homes, or save their properties, but will, throughout the years to come, help to build hundreds of beautiful temples of worship in which men, women and children may find God. In this connection it should be recorded that Mr. Smith made a gift of considerable amount toward the erection of the National City Christian Church in Washington, D. C. The amount of that gift is not known to the writer.

Mr. Smith might have lived in luxury but he lived very humbly and inexpensively. He never owned an automobile, and for the past twenty years, although in the real estate business, he did not own the house he lived in. He wanted nothing for himself. He wanted everything for his Lord. In the estimation of many of his friends, he was one of the most generous men, for his ability, our brotherhood ever produced. His good wife, whom he leaves behind for a while, cooperated and shared with him heartily in all of his giving.

J. T. Smith is now numbered among the immortals of the Disciples of Christ. His body was laid to rest in his boyhood home—Clarksville, Missouri. In time that spot may be forgotten or obliterated, and even the stone which will mark his last resting place will crumble to dust, but the name of J. T. Smith, and his extended services for Christ, made possible by gifts of money, sacred to the cause of Church Extension, will live as long as the Disciples of Christ are a religious body on earth.

*Secretary, Board of Church Extension.

Sly Heads Department

VIRGIL SLY has been assigned to the executive secretaryship of the Department of Financial Resources of the United Christian Missionary Society. He has been doing work in that area. He will take charge of the work in the department which has to be carried in addition to those matters being directed by Unified Promotion. No one is being chosen to take the place of C. O. Hawley who has become director of Unified Promotion. The work of the society formerly done by him has been almost entirely taken over by Unified Promotion.

Mr. Sly came to the society nine years ago as director of Religious Education in the Rocky Mountain area. Upon the resignation of Dr. Robert Hopkins as head of the Department of Religious Education and the appointment of Roy G. Ross to succeed him, Mr. Sly was called to the national offices as superintendent of Young People's work. Later he was asked to take up the promotion of special days in the Sunday schools and to act as associate secretary in the Department of Religious Education.

Finding that he possessed marked ability along the general line of promotion, Mr. Sly was asked to give full time as associate secretary in the Department of Financial Resources, handling special days, One-Day Conventions and publicity. Mr. Sly has produced most of the promotional literature of the society for the promotion of its causes. In his new relationship he will continue to serve the society in the production of literature and the carrying on of the general promotional functions left to the society by Unified Promotion.

Latin Americana

Quotable Facts and Figures

WE COMMONLY speak of ourselves as "Americans," whereas we are only one of twenty-one American republics and sixteen colonial possessions, ten of these belonging to Great Britain, two to France, two to the Netherlands and two to the United States.

South America is twice the size of Europe, three times the size of China, four times that of India and six times that of the British Isles.

Argentina alone is as large as the United States east of the Mississippi, Brazil is larger than the whole United States, Chile is twice the size of California, Paraguay four times as large as Indiana, and Colombia would take in France, Germany, Holland and Belgium.

Puerto Rico is the only country in America ever trod by Columbus that is under the flag of the United States.

If Texas were as densely populated as Puerto Rico, she would contain as many people as did the whole United States in 1910.

South America has the largest unexplored area of any continent.

According to the Statesman's Yearbook, of the eighty million people of South America, seventeen million are estimated to be pure Indian, thirty million mixed white and Indian, and seven hundred thousand mixed Negro and Indian.

In Paraguay nine out of ten persons are pure or part Indian.

There are over six million Africans among the thirty-nine millions of people in Brazil.

There is practically no race prejudice in Latin America. A Brazilian said of his people, "A Brazilian is so color-blind that when he sees a black man he sees nothing but a man."

Eight out of ten persons in South America get their living from the soil.

Buenos Aires, home of Colegio Ward, is one of the most cosmopolitan cities in the world. More than half of its people are foreign born.

While less practical than we of the North, the people of South America are more artistic. It is no uncommon sight to see workingmen in the cheapest section of the beautiful Colón Theater in Asunción enjoying the best operas of the season.

Millions of Indians and other native peoples in Latin America have not been reached by the Christian message and are as pagan as any in the heart of Africa.

Paraguay has the fewest Protestants of any country in South America.

In South America there is only one Protestant Christian in every 918 of the population.

There are more ordained Protestant clergymen in the state of Iowa than in all Latin America.

The University of Mexico, in Mexico City, was established in 1553, eighty-five years before the founding of Harvard.

Ninety per cent of the villages in Mexico are without any truly professional people, such as engineers, chemists, pharmacists, doctors, lawyers, etc.

The Disciples of Christ in Latin America

Argentina

Work established: 1905.

Present work: Cooperation (with Methodists) in Colegio Ward and Union Theological Seminary; four churches under native pastors; all in Buenos Aires.

Paraguay

Work established: 1918.

Present work: Colegio Internacional in Asunción; cooperation in leper colony at Sapucai; village itineration.

Mexico

Work established: 1895.

Present work: Colegio Ingles at San Luis Potosí; Centro Social at Aguascalientes; rural evangelistic and health work in Zacatecas; eight organized churches and five other groups meeting regularly with native pastors and workers.

Puerto Rico

Work established: 1899.

Present work: Cooperation in Union Theological Seminary, Rio Piedras; evangelistic work and supervision of twenty-eight churches under native pastors.

Latin Americ

Pictures fro

Mexico

—C. W. Buckner

Typical scene near San Luis Potosí. Little girl caring for her brother.

Argentina

—M. L. Norment

Graduating class, Colegio Internacional, 1934. The other boys were fighting in the Chaco War.

—A. E. Elliott

Part of an Indian village in the Chaco. A primitive scene, the only concession to civilization being the oil can at the right.

—Rose Wright

Children of the librarian at the Social Center, Aguascal ientes, Mexico

An interested class in carpentry at Colegio Ingles, San Luis Potosí, Mexico

Dining Hall of Colegio Ward, Ramos Mejia, Buenc Pfeiffe

in Panorama

sciple Fields

Puerto Rico

—*M. L. Norment*

Group of twelve lepers on the 2,500-acre tract set aside by the Paraguayan government for a leper colony

Paraguay

Seminary summer school, McLean Conference grounds, Puerto Rico. I. J. Cahill center, C. Manly Morton rear, Pres. McAllister of Union Seminary at left.

—*G. W. Buckner*

Samuel Rocha, pastor, Urbana Rodriguez and a group of children at Aguascalientes church entrance, Mexico

Going to market in Puerto Rico

—*S. S. McWilliams*

showing the arcade which connects it with the ory

—*J. D. Montgomery*

Kindergarten at Cramer Church, Buenos Aires

Exploring the Other Americas

Mission Study—January to June, 1936 Current Study Books

Adults, Young People, Seniors

THAT OTHER AMERICA, by John A. Mackay. The general adult study book, presenting in Dr. Mackay's vivid style the great social changes in the midst of which the evangelical Christian enterprise in Latin America is developing. Cloth, $1.00; paper, 60 cents.

UNDERSTANDING LATIN AMERICA, by Arthur M. Sherman. A study course for adults based on *That Other America*. Paper, 25 cents.

WOMEN UNDER THE SOUTHERN CROSS, by Margaret Ross Miller. Published by the Central Committee on the United Study of Foreign Missions for study and reading by women and young women. A general survey of conditions in South America, particularly as they affect and are affected by women. Cloth, $1.00; paper, 50 cents.

HOW TO USE *Women Under the Southern Cross*. A leader's guide. Paper, 15 cents.

LATIN AMERICAN BACKGROUNDS, by Winifred Hulbert. A well-packed background book regarding the lands and peoples of Latin America, for use of young people's and adult groups. Attractive for reading and convenient for reference. Cloth, $1.00; paper, 60 cents.

THE QUEST FOR GOD AND GOLD, by Winifred Hulbert. A study course for young people and seniors, based upon *Latin American Backgrounds*. Paper, 25 cents.

Junior High School Groups

THE FLYING BOAT, by Robert Norris McLean. A first-class mystery story concerning Christian missionary service among the Mexican people both in Mexico and in the United States. Cloth, $1.00; paper, 60 cents.

MEXICAN JOURNEYS, by Alfred D. Heininger. A leader's handbook outlining a course on the Mexican people and missionary work among them; based on reading of *The Flying Boat*. Paper, 25 cents.

Junior Groups

OVER THE MEXICAN BORDER, by Mildred Hewitt and Margaret Loring Thomas. Units of work on phases of Mexican life, with background material and teaching procedures. Boards, $1.00; paper, 75 cents.

BUILDING THE AMERICAS by Sara Estelle Haskin. Shows the interdependence of the Americas. Suggestions for worship, handwork, and games. Reduced price, cloth, 50 cents; paper, 25 cents. Quantity limited.

Primary Groups

AROUND A MEXICAN PATIO, by Ethel Smither. Unit of work on Mexican life, containing ten suggested sessions for the leader who desires definite procedures, and a synopsis of a fuller unit for the leader who wishes to build her own course. Cloth, $1.00; paper, 75 cents.

Program Materials

SEEKING LIVING TREASURE, programs for adult missionary organizations. Program Packet, containing materials for six programs on Latin America, 50 cents. Source material for talks, discussion suggestions, dramatizations, etc. Year Book of Programs outlining these programs, with suggestions for personal preparation and service activities, 5 cents each; 50 cents per dozen.

IN HIS STEPS, programs for Circles, Senior Triangles, Christian Endeavor societies, and other young people's groups. Program Packet, containing materials for six programs on Latin America, 50 cents. Contain material for talks, impersonations, discussion outlines, worship services, fellowship suggestions, and leaders' guides. Program Guide, outlining the year's study, with personal record for individual members, 5 cents each; 50 cents per dozen. [In ordering state whether for Seniors (15-17 years) or young people (18-24 years).]

MISSIONARY UNITS, for Intermediates, integrated with graded lessions. Three units, to be used in cycle of three years, each comprising twelve complete programs, in which Latin America is studied along with other mission fields. Price per unit, 50 cents.

CHILDREN'S SPECIAL. *The Children's Special in Paraguay*, which is the name of our new packet, has information and stories connected with our school in Asunción and the background of the children who attend. This packet, heretofore free with a ten-cent mailing and postage charge, is now 25c, that it may be supplied to a larger number of people.

JUNIOR WORLD. The study of Latin America, for Juniors, which will include Mexico, Argentina and Paraguay, will not start until after the Easter season. This is to prevent the crossing of lines of study before the home missions offering in the Sunday school at that time, and to make place for a correlating study of home missions before that offering. The programs on Latin America will consist of eight sessions, planned for once a week, and will begin on May 3. Programs appear in *Junior World*, "King's Builders" section.

WORLD CALL, containing special articles on Latin America, monthly devotional studies for missionary organizations, program suggestions for adults and young people, and helps for leaders of children. $1.25 per year.

Supplemental Materials

BIOGRAPHY SET, SERIES THREE, containing interesting biographical sketches of all Latin-American missionaries and a few nationals. 30 cents.

DISCUSSION OUTLINES, a series of six outlines, three of which are on Latin-American themes. For supplementary study and special programs. Mimeographed, 25 cents.

LATIN-AMERICAN PACKET. A packet of supplementary material, including factual information, plans for fiesta, patterns for favors and program novelties, dramatization suggestions, and other program helps. Ten cents to cover mailing cost. Ready February 1.

MISSIONARY REVIEW OF THE WORLD, special Latin-American issue, October, 1935. Invaluable supplementary material for study groups. 25 cents. Per year, $2.50.

FUN AND FESTIVAL FROM LATIN AMERICA, by Helen Garvin. Games, songs, dramatizations, information about festivals and holidays, and other helpful material for programs and fellowship features. Paper, 25 cents.

PAN AMERICAN PAMPHLETS from the Pan American Union, 17th and B Streets, N. W., Washington, D. C. Write for list of publications on various countries and phases of Latin-American life.

THE THREE AMERICAS, a magazine about Latin America published by the Committee on Cultural Relations with Latin America, Apartado 1521, Mexico, D. F. Nine issues per year, $1.00.

PAPER DOLLS—MEXICO, a sheet of two dolls in color, with changes of costume. 25 cents.

LATIN-AMERICAN NEIGHBORS PICTURE SHEET, a folder of 16 pictures. 25 cents.

LATIN-AMERICA PICTURE STORIES, a pamphlet of six short stories, with illustrative pictures about 9 x 13 inches. 50 cents.

PICTURE MAP OF MEXICO, 30 x 50 inches; to be colored. 50 cents.

PICTURE MAP OF LATIN AMERICA, 30 x 50 inches; to be colored. 50 cents.

WALL MAP OF LATIN AMERICA, 36 x 46 inches; locates nearly all Protestant mission stations. 60 cents.

OUTLINE MAPS OF LATIN AMERICA, 28 x 32 inches, 25 cents; 11 x 14 inches, 25 cents per dozen.

LANTERN SLIDES. Four sets on Latin American: *Paraguay, Under the Southern Cross, South of the Rio Grande, Social Revolution in Mexico.* Two sets on Mexicans in the United States: *From Over the Border, Out Where America Began.* Each set, with accompanying interpretive lecture, furnishes full evening's program. Carrying charges only.

Dramatizations

Write the Missionary Education Department, United Christian Missionary Society, Indianapolis, Indiana, for a mimeographed annotated list of available dramatizations.

Social Trends

By JAMES A. CRAIN*

Negroes "Up From Economic Slavery" Through Cooperative Effort.

ONE of the dramatic stories in modern economics is that of a Negro cooperative in Gary, Indiana, which has grown from an investment of $24 to the largest Negro-owned store in the United States in three years. From their position at the foot of the economic ladder, a small group of Negroes, many of them unemployed, began with the formation of a cooperative buying club, and by dint of ceaseless effort have built up a cooperative grocery store with an annual volume $10,000 larger than that of any privately owned Negro grocery store.

In January, 1932, when one-fifth of the total population of Gary was unemployed and one-half of the 20,000 Negro population were on relief, 20 Negro families met to discuss their common problems. With a total capital of $24 a cooperative buying club was formed. By December 15 the enterprise had developed into a full-fledged store with a manager and one clerk, neither of whom had had any sales experience. The project was laughed at by all the merchants in the neighborhood. Today the cooperative has 400 families in its membership and its sales turnover in 1935 will be more than $35,000. Competing merchants have ceased to laugh. A credit union has been established and plans are under way to open two branch stores and a cooperative gasoline station in Gary, with plans for branches in Indiana Harbor and East Chicago to follow.

J. L. Reddick hails the cooperative as a means of economic emancipation for the Negro. He says, "It has been an inspiring sight to see the new spirit that comes to a lowly people when a cooperative is developed among them. Former mill hands and laborers serving on boards of directors, managing stores and controlling finance, a new hope—this is the contribution of cooperation to the solution of the problems of my people."

Moves for Better Labor Conditions for Women.

The Illinois Department of Labor, through its Minimum Wage Division, issued a directory order establishing minimum wages for women workers in beauty establishments, effective October 1, 1935. It established a 45-hour week and provided for a minimum wage of $16.50 for registered beauty culturists, manicurists, desk clerks and shop managers; $15 for maids; $10 for apprentices during the first year and $12.50 during the second.

The Massachusetts Department of Labor issued a directory order establishing minimum fair wage standards for women and minors in laundry and dry cleaning occupations, effective October 1, 1935. The wage scale provides for a minimum rate of 30 cents an hour for a week of 35 hours or more and 33 cents an hour for less than 35 hours per week (but not to exceed $10.50 in the latter case). An apprentice rate to cover a learning period not to exceed four weeks calls for 27½ cents per hour. No deductions for meals, lodgings or other causes are permitted until such deductions are reviewed and approved by the Commissioner of Labor and Industries. Employers are required to give each employee a wage rate sheet showing the minimum rates established. Where piece rates are in effect the employer must inform the worker that weekly compensation for such work will not be less than the minimum fair wage fixed for time workers.

The Bureau of Labor Statistics of the United States Department of Labor recently made a study of employment of women in industry covering women employed in the manufacture of durable and nondurable goods. Of 44 nondurable goods industries reporting each month, it was found that in 23 of them one-fourth or more of the workers are women. In 12 of these industries women constitute one-half or more of the number of persons employed. These industries are: cotton small wares; knit goods; silk and rayon goods; men's clothing; women's clothing; corsets and allied garments; men's furnishings; millinery; shirts and collars; confectionery; smoking and chewing tobaccos; cigars and cigarettes. In eleven others—carpets and rugs, cotton goods, woolen and worsted goods, boots and shoes (not rubber), canning and preserving, paper boxes, druggists' preparations, rayon and allied products, rubber boots and shoes, hats (fur felt), rubber goods (other than boots and shoes or tires and inner tubes)—women constitute from 25 to 50 per cent of the persons employed. In the durable goods industries only 6 out of 46 lines reported as much as 25 per cent of the employed personnel as women. These industries are: tin can and tinware; electrical machinery; apparatus and supplies, radios and phonographs; typewriters and parts; clocks, watches and time-recording devices; jewelry, and pottery. In none of these are there more than 35 per cent of the employees women.

In non-manufacturing lines large numbers of women are to be found employed in trade, telephone exchanges, laundries, hotels and insurance offices. (Source: News Letter, U. S. Dept. Labor, Vol. XV, No. 11, Nov. 1, 1935.)

Militarism Bankrupting Germany.

That the German Reich will be bankrupt to all intents and purposes within eighteen months, having sunk her liquid assets in a great army, air force, and navy, an immense road program, and in the construction of barracks and military factories, is the prediction of Frazier Hunt, news correspondent. Germany has at present a gold reserve of $20,000,000—about one-half of 1 per cent that of the United States—and when that is gone she will not have sufficient funds to buy food and raw materials to continue her war expansion program, unless she can procure loans from Great Britain or France. That alternative is unthinkable under present conditions. Army expenditures are running $125,000,000 per month, to meet which the government is compelling manufacturers to accept ninety-six-month notes bearing ninety-day payment coupons. In theory these notes are discountable at banks, but since the government controls the banks it means that factories must accept payment for goods in installments of ninety days spread over a period of almost eight years. This procedure ties up in frozen and unproductive enterprises capital that is urgently needed for the development of a better standard of living for the German people. Three million persons formerly unemployed are at work in war industries, but every dollar spent in wages and raw materials for purposes of this sort only adds to the nation's burden. Mr. Hunt believes that within eighteen months, or say, by the spring of 1937, Germany's ready money will be gone and that the Nazi government will face a serious situation. "If matters become desperate, then riots—even civil war, born of hunger—and economic collapse might come to Germany before war comes to the world. . . . It is conceivable that the army might some day in a crisis move against the Nazi dictatorship, but never against Hitler." Germany has already lost two-thirds of her world trade, the total having fallen from $3,000,000,000 in 1929 to roughly $1,000,000,000 in 1935. Germany needs at least $125,000,000 worth of American cotton, gasoline, copper, sulphur, phosphates, and lumber for her military stores, but it will be impossible for her to pay for them, especially since four-fifths of her exports to the United States have been lost through boycott. Most of her exports to us are finished goods, such as toys, porcelains, mouth organs, and fabric prints. Seventy-five per cent of this business is handled through Jewish importers who have cooperated to enforce the boycott. Germany has three great assets: a commanding industrial position in the center of Europe, unlimited skilled and disciplined labor, and the finest equipment in Europe. But her land and resources are inadequate to her military ambitions. She can grow only about 8 per cent of her food necessities and totally lacks many raw materials, such as cotton, and has insufficient supplies of iron ore, copper, zinc and petroleum, with plenty only of potash and coal. (Source: St. Louis *Star-Times*, Dec. 3, 1935.)

*Secretary, Department of Temperance and Social Welfare.

Preaching—Teaching—Doctoring

By MRS. L. F. JAGGARD*

AS I try to consider objectively the work of the Monieka station, it seems to me that it has grown as the staff decreased. In January, 1933, we were eight adults, all busy, and everyone conscious of projects we would like to undertake or carry out more thoroughly, if only we had the time. Now four of us try to carry on, with the school curriculum grown in breadth and in length of courses to accommodate it to needs of advanced pupils preparing for Congo Christian Institute with the evangelist field extended, while thousands of recent converts need to be hunted up and shepherded. Do not think we are doing, as one native flatteringly said, all that the eight workers did. The work is suffering for lack of funds, and far more for lack of workers. The marvel is that we are able to carry it on so that casual observers do not see much difference.

You may have the impression that we have native leaders who can now so largely undertake the work that white workers are not needed in such numbers as in former years. We are far from having reached such a stage in our Congo field. On the contrary, the growing extent of the work has far surpassed the growth of the natives in moral stamina, comprehension of the ideals of Jesus in application to their rapidly shifting environment, and ability to cling to those ideals. So many seemingly strong men have attained to places of leadership and then fallen back into the dangerous kind of paganism that wears a veneer of civilization. I think these form the greatest weakness of the Congo church. On my prayer list I carry the names of ten men who, having shown ability, and caused us to think that they loved the Lord, have gone back to harem life. There are others whom I have not known so well, and many people, mostly men, who have influence in their communities, who stand between others and the light that Jesus seems to shed upon their path, because they have been called Christians but have cared more for the pleasures of the world.

YOU friends who care for the ongoing of the kingdom in Congo, ought to know that you have started to invest in a big proposition. Grasp the ropes, and hold on tighter than ever before. The young people who are being trained in our schools, especially the splendid graduates from Congo Christian Institute, need guidance and supervision in undertaking new projects to undergird the work and strengthen the church. More needs to be done for the physical welfare of the hosts of people who now gladly entrust their bodies to the medical or surgical treatments offered by our nurses and doctors. The enlarged curriculum in our schools, where we seek to continue sending trained men and women into the field, calls loudly for more educationalists.

We must decide whether teachers inspired with God's love and capable of showing them the way out of the maze of new and old stimuli and experiences that surround them, shall guide these people on their way; or whether they must turn to traders and try to imitate the civilized natives who return from the cities with what they have picked up there. It will make a lot of difference for Congo which way these young folks we have about us and hundreds of others who would like to enter our school, finally decide to go.

A FAVORITE proverb that I use in teaching Bible lessons is this: *"Lok-end' a mpela: wanya nk' om'olek'oso."* When translated it means, "When you are wading through a swamp path at flood time the wise word as to which way to go, and which treacherous sticks to avoid, in the submerged bridge of crude poles, always comes from the one who, going first in the line of travelers, sees the holes and those submerged poles before the water is riled and muddy." Not only is it necessary to see that it is Jesus going ahead to show us the Way of Life, but all of us who have heard his signals must do our best to convey them to others who are farther down the line. They have waded swamps, such as Mr. Cobble had to go through on a recent trip, when the bridge of sticks and mud was softened by water and made the footing dangerous, so that they waded mud and water even up to their necks. Are we who were in a position to hear our Leader's signals and warning first, going to do our best to see that these brown folks, who are merely a few paces behind us and coming slowly into the light, hear aright his warnings and his call?

We sent out ten new teachers for field work this year. As the offerings are very low, and our mission funds so sadly limited, we were barely able to keep the former outstations going, although several villages are calling for teachers, and in at least two of them the people have built houses for church, school and teacher's dwelling. Five of our new recruits replaced men who had been in the field about five years and were kept in for refresher courses in the local school. Some will take the entrance examinations, hoping to enter the Institute this year or next. One evangelist died at his post, and others came in sick and remained for treatment.

With these men who are taking refresher courses and those who are studying to become outstation teachers, we now have about sixty practice teachers in the school. There are over 200 attending the boys' school, where most of the teachers have one or two chances to practice teaching each day. Some teach in the women's school. There are twenty classes in the latter and twenty-seven in the former. Each school uses both the brick building we have for a church, where we have but one large room, and the adobe structure that is divided into twelve classrooms and an assembly room on the U plan. A native superintendent has charge in each building, and an Institute graduate helps with special subjects, or in supervising the teachers as they practice, help or observe in the primary classes. It is my job to puzzle repeatedly over the problem of making the teaching places and teachers come out even, with the best teacher available working in each place.

Dr. Jaggard is just getting another medical census ready to submit to the government health bureau. He has written a long letter, which awaits my translation into French, to answer a question sent from the office of the Governor-General, as to why the infant mortality is so great in this region and why there is such a low birth rate. He hopes it may do some good to point out the bad health conditions arising from the enormous amount of time spent by the people in copal or bridge-making camps, at the behest of the state. They are exposed to high water, rain and disease-bearing insects; and hunger, due to lack of gardens, completes a vicious circle which too often ends in death. Because of lowered vitality and lack of nourishment, an alarming proportion of women fall short of bringing healthy babies into the world. Doctor cared for twenty-six new babies at the hospital this year; several of whose mothers would have died but for receiving proper care in time. Some came too late, though, to save the babies. Four pairs of twins were born. The year's work included, as well, 109 major and numerous minor operations. The medical work just keeps growing as people gain in confidence, although the census disclosed the fact that yaws, once universal, has been cleaned out in our vicinity to a radius of fifty miles at least. The medicine—neosalvarsan—was first used seriously in 1919, and now we see the results.

Doctoring, teaching, sending out others and helping to shepherd the growing flocks of sheep, gathering souls into our Lord's field—These things fill our hearts and time.

*Written before coming on furlough.

Seven in One

By STELLA TREMAINE*

I AM doing seven different things here in Wuhu, China, and if I were to do a really efficient piece of work I would select one of them and put all of my time on it and let the others go entirely, but it seems that I just can't do that; I must go on as I am until six other people come to work on this task.

First, there is a group of about ten older women in our church who read well, and have something of an education. They should be well-trained, aggressive leaders. I could well spend all my time with them directing their study and preparation of material and teaching them to do the training of less educated Christians, and non-Christian women. But as it is I spend about an hour each week with them directing them toward ideas to use in their sermons to non-Christian women. (I spend about four hours getting this material ready to give them.) I go with them to their evangelistic meeting groups, and lead the singing of one group. I have started them on a very good course of study that will eventually lead them through the entire Bible and Bible history, but they are to do the study at home. I direct the prayer meeting on Wednesday afternoon, they lead and have opportunity to speak and pray and they are improving in both.

Second, there is a group of about forty older women in the church who have no education at all, a few know a few characters, but none of them can read well enough to read their Bibles with any understanding at all. They love the Lord and want to be good Christians but they really do not know much about it, and all they learn is hearing others talk. If any of their neighbors or friends ask them any hard questions about the church, they are at a loss to find an answer. They have a Sunday school class taught by one of the better educated women of the church, they go along with the evangelistic bands and are friendly and talk with the non-Christians who come to hear. They come to the prayer metings and hear the talks and discussions there. I have started them on a course of study, learning to read, and their reading is Christian truths expressed in a simple way. I should go to their homes and help them with their study, and I should have at least one class each week for them, but I just give them a little personal attention before prayer meeting and get to their homes two or three times each year.

Third and fourth, are the groups of young women, mostly married. About fifteen of them have been through the schools and have quite a fair education and twenty-five or thirty of them are almost entirely uneducated. They should be in two groups, for the things that are suitable for one are not interesting to the others. Each group should have a Mother's Club with a study of the feeding and care and religious training of children. The educated group needs classes for leadership, for a mastery of the Bible and the way to use it, while the uneducated ones need classes in reading and in the rudiments of Christian truths. But they are not divided. We have no mothers' club of any kind. I have a Bible class for them at the Sunday school hour. We are at present studying a "Harmony of the Life of Christ," all the incidents of the life of Jesus in the four Gospels. And I have a Bible class for them on Thursday afternoon. A good many of the educated ones are teaching classes of children. Some of the young women go with the evangelistic bands and direct the singing and lead the children's meetings.

Fifth, there are about thirty-young people, boys and girls who are in schools in Wuhu who are members of our church or who have some connection with our church. They are students in seven different schools. I should make my home a general meeting place for them and have classes, parties, meetings of various kinds for them and give them opportunity for social gatherings, make my home a home for them, for most of them are away from home. But all I can do for them is to help in the Christian Endeavor, and invite a few of them in to dinner two or three times a year.

Sixth, our primary school here in the place where I live enrolls 100 children. They go as high as the sixth grade and the oldest of them are fifteen and sixteen years old, just at the age when they should be making decisions for Christ. I should spend much time with them, and in their homes. Most of their homes are non-Christian, some who believe are opposed in their homes, some would be baptized but are forbidden by their parents. I could spend every bit of my time and energy in this school and the homes of the children to good advantage. But all I am doing is leading chapel once each week, teaching two Bible classes each week, teaching two singing classes each week and I am trying to call in a few homes each Friday afternoon.

Seventh, the Chinese love to sing, but so many of them do not sing well. I should spend much time in training people to sing. All I am doing in that line is teaching the two music classes in the primary school and leading the choir of young people who practice on Saturday evening and sing at church on Sunday morning. They lead the hymns and usually sing a special song. I lead the singing at the women's meetings, but do not have time to train them very much. The men of the church have often asked me to have a singing class for them but I never have been able to do so. So much needs to be done in the way of developing good singing here.

You will notice that each of the pieces of work I have mentioned is with a Christian group. I do not consider that I am really doing much with the great non-Christian population of this city. Each of the groups that I work with is in close contact with the unchurched people, and reached through them.

Besides the things I have mentioned I do considerable calling in the homes, I try to visit every Christian who is sick or in trouble and pray with them, and I go to their homes often to talk over some task that we are engaged in, something they are to do. Besides these things I am a member of several boards and committees that meet frequently.

*Missionary in Wuhu, China.

Where Famine Stalks

There is a famine throughout our countryside. Last summer we had no rain and the rice crop was a failure. So now our streets are filled with hungry beggars and we hear that most folks in the country are eating weeds and ground-up tree bark. We went for a walk out through the west country last week and saw many elm trees with the bark stripped off away up to the top. The trees will die of course but people don't think of that when they are starving. Mr. Goulter found a man stripping a tree outside his gate yesterday and talking to him found he was desperately hungry and so weak he could hardly walk. Mr. Goulter offered him work in his garden for his food. The man hardly believed it but the neighbors assured him Mr. Goulter was a good man and not blaming him for stripping the tree. He couldn't work much that day because he was so hungry but in a couple of days his strength will come back.

Whenever we go on the street we are besieged by crowds of beggars—not all the professional kind who wail loudly and expose their sores—but there are many women with small children running at their sides and tiny babies wrapped in their clothes. We can't begin to help them all but we try to give whenever the mob isn't too great. Yesterday Sonny and I were coming home from school and we met some hungry beggar children. Sonny had just bought some hot pieces of Chinese bread, "babas," we call them. He gave them to the hungry children and said, "I'll give it to them; I have a hot dinner of rice and vegetables at home and they don't have."

GRACE S. CORPRON.

Luchowfu, China.

Christian Activities In Our Colleges

THE news notes this month are limited to examples of distinctive Christian activities on the various campuses. In most cases we have endeavored to point out some unique experiments which are being conducted along the line of Christian culture and training. Wherever colleges have sent photographs the items have been limited to these.—Editors.

Hiram College
Hiram, Ohio

President Kenneth I. Brown has inaugurated a practice which is proving very successful in keeping the students in touch with the religious life of the community. He writes to the ministers of the incoming freshmen and inquires concerning the student's religious interest, ability, work which he has done, etc., and asks for suggestions as to what the college can do to help the student to develop a well-rounded Christian personality. The advantage of such a plan can at once be seen.

Drake University
Des Moines, Iowa

Each year Drake College of the Bible fosters ministerial lectureships. This year the event will be significant because Kagawa will be the principal speaker on February 24-26. A number of midwest ministerial conferences and various denominational gatherings aside from the Disciples of Christ are arranging for their meetings to be held simultaneously at University Church in Des Moines in order to have the advantage of Toyohiko Kagawa's lectures. This interdenominational cooperation with Drake Bible College and the university is unique.

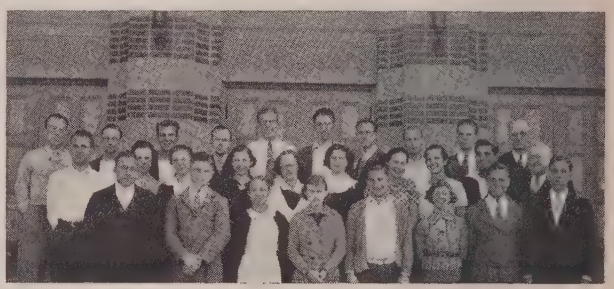
Kirby Page, an esteemed graduate of Drake University, was honored by a luncheon at the Drake Women's Dormitory on November 13. Mr. Page conducted a forum at Drake on the following topics: "The Ethiopian-Italo Situation," and "America's Tendency Toward Fascism."

University Place Church of Christ in Des Moines has opened two Sunday morning classes for college students. A six-week schedule has been planned and classes meet at 9:45 on Sunday mornings. Professor Ervin E. Stringfellow, teacher of New Testament language and literature, and Miss Ethel M. Jones, assistant professor of history at the University, conduct these classes.

Culver-Stockton College
Canton, Missouri

William Sener, senior of Culver-Stockton College, from Chicago, Illinois, won first place in the State Peace Oratorical Contest and $50 in cash at Columbia, Missouri, on November 16. There were eleven other colleges of the state represented, with the second place going to the representative of the University of Missouri.

Claude Spencer, librarian of the college, is completing a very elaborate check list of Disciples of the United States. When finished, this study will give the activities, both secular and religious of many thousands of people. In addition to this work Mr. Spencer has also gathered the Henry Barton Robinson collection of Disciple literature which represents one of the most complete collections of its kind in the United States. Now that the collection has been organized, many volumes are being received from friends and others who are interested in being assured that their contribution will not be lost. The collection is named in honor of Dr. Henry Barton Robinson who this year begins his twenty-sixth year on the faculty of Culver-Stockton College. He is dean of the School of Religion.



Gospel Team California Christian College

Phillips University
Enid, Oklahoma

The removal of E. W. Harrison to Blackwell is a loss to the College of the Bible. For two and one-half years he has lectured every semester in the department of Practical Theology on the business administration of the church. On November 7, a banquet was given in honor of him and Mrs. Harrison by the Bible College students.

The University Place Church has a student board of deacons that serves every Sunday evening.

A Bible school for the Negro children of the city of Enid, was launched for the fourth year, October 12, 1935, by the Student Volunteer Band of Phillips University. The school, which meets each Saturday morning from 9:00 to 11:30 in the Booker T. Washington public school building, started with an enrollment of 41 students, and during the first five weeks has grown to an enrollment of about 85. The Bible, missions, singing and handcrafts are taught to the children whose ages range from four to fifteen, and who are divided into four departments, classified as beginners, primary, juniors and intermediates. The entire faculty is composed of Phillips University students under the leadership of Wilma Moore of Topeka, Kansas, a senior in the Bible College of the University.

Bethany College
Bethany, West Virginia

Ten college men and ten college women are officials in the Bethany Memorial Church at Bethany, West Virginia, the seat of Bethany College.

"The Student Board of Deacons" was organized in 1928 by Robert T. Beck, who is now pastor at Greencastle, Indiana. They are elected through the collaboration of three groups—the official board of the church, the Student Board of Governors of the College, and the Board of Student Deacons itself. A high standard of character marks these selections. Meetings are held twice a month.

"The College Women's Church Council," also organized by Mr. Beck, is a parallel organization for women, and is elected in the same manner. The chief function of these two groups is a dual one: To give the students of the college a voice in the life and program of the church; and to widen and strengthen the appeal of the church among students.

Texas Christian University
Brite College of the Bible
Fort Worth, Texas

One of the essentials in a Bible college is to keep the young Timothys active and enthusiastic in the actual work of the church prior to the time when they go out to preaching appointments. The Brite College of the Bible has always had some plan for checking on the active Sunday services of all of its students. This year, an improvement has been made. Rather than just records and reports, the personal leadership contact is provided through the voluntary service of the fine young pastor of the University Christian Church, Perry E. Gresham.

Each one of the boys reports to him in September and he assigns them to some particular work in one of the churches of the city.

William Woods College
Fulton, Missouri

The William Woods College chapel program, of which A. F. Larson is in charge, this year features two one-hour convocations each month for which outstanding men, well informed on the so-

cial, political, economical and spiritual issues of the day, are brought in as guest speakers.

In addition to these semimonthly programs, short devotional services are held on Tuesday and Thursday mornings. The various campus organizations are in charge of the Wednesday and Friday chapel periods each week.

The hour convocation speakers up until the present have included Virgil Havens, Christian missionary to the African Congo, who told of his work and experiences there; J. B. Robertson, pastor of the First Christian Church of Mexico, Missouri, who described the various phases of his trip through Europe last summer; Captain G. W. McLain, superintendent of the Intermediate Reformatory for Young Men at Algoa Farm near Jefferson City, who discussed his work there; and G. S. Birkhead, pastor of the Christian church, Jefferson City.

Indiana School of Religion
Bloomington, Indiana

More than one hundred college presidents, deans, Bible professors and ministers attended an informal dinner recently at the Columbia Club, Indianapolis, Indiana, to discuss the topic—"Religion in Indiana Colleges." The meeting was under the direction of Dr. Joseph C. Todd, dean of the Indiana School of Religion, Bloomington, Indiana. This was one of a series of sessions held in celebration of the twenty-fifth anniversary of the establishment of the school.

Dr. Todd has been making a study of the courses in religion which are offered in American colleges and universities. Dr. Todd holds that religion is a vital part of education and no man's education is complete who lacks intelligent understanding of religion in general, and Christianity in particular.

Transylvania College and The College of the Bible
Lexington, Kentucky

The article in this issue by J. Clyde Wheeler of Transylvania and The College of the Bible is a fine illustration of the up-to-date training which men are receiving in those institutions for the Christian ministry.

Christian College
Columbia, Missouri

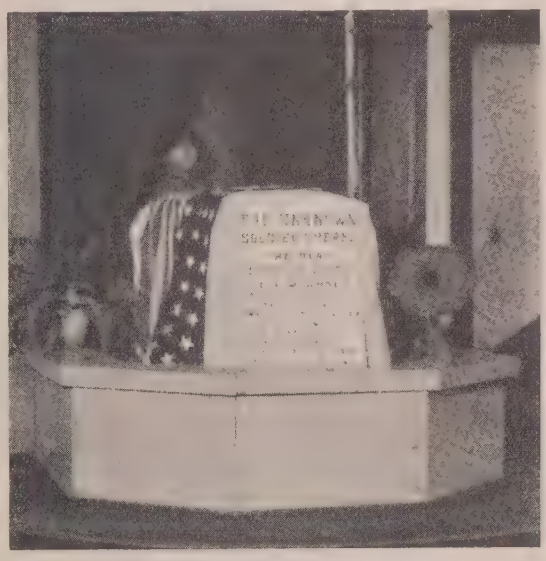
Dr. Eugene S. Briggs, the new president of Christian College, has made a survey study of chapel services in tax-supported colleges and universities. It is very revealing in its findings, and sheds much light on the current opinions regarding chapel in such institutions and the reactions of the students to them. The Board of Education has requested Dr. Briggs to bring the results of his study to the next annual meeting of the board for the benefit of the presidents and deans. This study will be supplemented by a study of chapel services in church-related colleges and universities.

Lynchburg College
Lynchburg, Virginia

Through an arrangement with the Lynchburg Ministerial Union, the Lynchburg College Ministerial Association takes charge of any Wednesday night or Sunday service at any Lynchburg church when the regular minister is away, if the church calls on the association. This provides a definite contact with the churches of the city. A series of Sunday night services at which the preaching was done by the college ministerial students has just been completed at First Christian Church. Several of the students have been doing regular preaching.

Butler University
Indianapolis, Indiana

More than 200 theological students from schools in all parts of the nation will be entertained at Butler University, Indianapolis, December 27, 28 when the fifth national conference of theological students will be held on the Fairview campus.



The Unknown Soldier Speaks

The dramatized version of a great sermon by John Haynes Holmes was given at the First Christian Church, Fayetteville, Arkansas, Armistice Sunday. This is the church which serves Disciple students of the University of Arkansas and the play was given by students and Paul Kennedy, pastor of the church. The tomb of the unknown soldier, realistically portraying the tragedy and waste of war, added power to the drama.

Dean Frederick D. Kershner and members of the college of religion faculty will be hosts for the two-day session. Dr. Toyozo W. Nakarai has been named head of the local entertainment committee.

Many of the world's leading educators in the field of religion are acting as sponsors for the conference. Among the speakers will be the Archbishop of York, Dr. William Temple; the moderator of the church of Canada, Dr. Richard Roberts; and Dr. T. Z. Koo of China.

Professor Ross J. Griffeth, head of the department of English Bible at Butler University, has been granted a one-semester leave of absence to work on his doctor's thesis at Yale University. He will be away from the Indianapolis campus during the second semester and will return to the university in September. "The Archaeology of Gezer" is his thesis subject.

Students of the Butler college of religion recently enjoyed two talks on the Holy Land by Lonnie Gray of Sheridan, and Thomas Bennett, Kokomo. Both are Butler alumni. They attended the world convention last summer and later visited the Holy Land.

Dr. Ludwig von Gerdtell of the Butler faculty is at present delivering a chapel series on the topic of "Tolerance" for college of religion students.

A freshman student, Alexander Kahn of Indianapolis, will represent Butler University in the Indiana state oratorical contest this year. According to Prof. C. H. Walters of the speech department, this is the first time a freshman has represented the university. Kahn won the right to represent Butler when he placed first in a local elimination contest at the institution. "Turn Pacifist" was his subject.

Atlantic Christian College
Wilson, North Carolina

Prof. Cecil Jarman, at a recent meeting of the Department of Literature of Wilson Woman's Club, gave a most interesting review of the life of Dr. Wilfred Grenfell as told in his autobiography, *Forty years for Labrador*. Prof. Jarman while at Yale University had heard Dr. Grenfell speak, had sat in conference with him, and had felt the influence of the personality of this consecrated man who has dared to give his life for the people of Labrador.

The Y. W. C. A. and Y. M. C. A. have their regular meetings on Thursday morning of each week at the chapel hour. They have planned to unite in a joint program once each month. Some recent topics for discussion were "The Honor System" and "Do I Spend My Money Wisely?"

Student Conferences

Miss Lura Aspinwall, national director of student work, reports two student conferences which will be held early in the year. The 1936 Nebraska Student Conference will be held in the First Christian Church, Lincoln, Nebraska, February 21-23, 1936. Probably one hundred students will be in attendance at the conference this year. A similar conference was held last year which proved very helpful.

The Iowa Student Centers Foundation has begun organization for an Iowa Disciple Student Conference to be held in the late winter of 1936.

Jarvis Meets an Emergency

By W. W. PHARES

Picture taken two days after the fire at Jarvis College. Left to right: Professor Berry; President and Mrs. J. N. Ervin; Professor Emmit Dickson

THE white board of Jarvis Christian College for Negroes met on November 5, near the ashes of the recently burned main building. This building, which was totally destroyed by a fire that started after midnight, served on the first floor as kitchen and dining room, and on the second floor as chapel and classrooms. A storehouse containing four thousand quarts of fruits and vegetables, over two hundred bushels of peas and potatoes, and a truckload of groceries that was received the evening before, was also destroyed, as was a smaller building which was being used temporarily as a dormitory for boys.

It was in no spirit of defeat that the board faced this situation. There was rejoicing that no lives were lost. President J. N. Ervin was congratulated upon the fact that he arose from a sick bed and so directed operations that, in spite of the total destruction of all food and cooking utensils, fresh supplies were received from the nearby town of Hawkins before daylight, and breakfast was served only fifteen minutes late, and all classes were held on schedule time. The cooperation of the white business men of Hawkins and of others over the country is an evidence of the esteem in which the school is held.

With the money obtained from the insurance company and a sum which had been saved to be used in erecting a dormitory for boys, the board had faith to launch a building program. A member of the board gave $1,000 additional, and visitors from New York, Nebraska, Oklahoma, Kansas, Ohio and Louisiana, who returned to their homes from the convention at San Antonio via Jarvis, left substantial gifts. It is the present plan of the board to erect a number of single-story buildings for all necessary purposes as soon as possible, the larger building to serve as kitchen and combination dining room and chapel. The perspective includes space for a church and an industrial building to be erected later, but it is the policy of the board to build only when the money is on hand or in sight and not to burden the school with debt. Work on the buildings most needed will begin as soon as plans are finally approved by the board and by the department of home missions. The cash available for building at this time is $25,000.

The student body is slightly smaller than last year, yet the amount paid in cash by the students is a little larger. This reflects the changing condition of the finances of the patrons of the school. The college department shows a registration of 116; high school and elementary departments, 37 each. The loss of foodstuff to care for these students is keenly felt, but a call has already gone out to friends to share their canned fruits and vegetables with the school, and the corn, yams, syrup and hogs from the farm belonging to Jarvis will go far toward supplying table needs.

Jarvis is a demonstration of the fact that the Anglo-Saxon and the Negro have complemental qualities. They can do together what neither can do alone. Neither the jungle nor slavery developed in the Negro keen business intuition. But he is abundantly possessed of the humility that makes one an apt learner, and his spirit of sacrifice is unlimited. The Anglo-Saxon washed his clay and poke-juice off centuries ago, and immediately began trading. He has an eye for business. Working together, the two races are capable of a miracle of efficiency.

Take an example of this cooperation. Jarvis needed a stadium. President Ervin called attention to this need. The white board said, "You have timber on your 864 acres of land: trade some of that timber to the sawmills for the lumber that is needed." Jarvis now has the best stadium of any Negro school in Texas, and it was built at a money-cost of thirty-five cents. The students furnished the labor, which was paid for in "schooling," and the thirty-five cents were spent for nails, because the examinations were on and nobody had time to whittle out pegs to hold rail and picket together!

It was by faith in God and by faith in one another that the board and faculty were able to stand together by the ashes of past endeavor and shake hands in a pledge that there shall be "A Better and Bigger Jarvis."

Miss Clawson Realizes a Dream

I AM happily at home here with Miss Jessie Trout. Mine is a large sunny room with windows that open to East and South and West. From an upstairs veranda, one may glimpse beautiful snow crowned Mount Fuji. That alone is worth a journey across mountain and ocean and plain to behold. Dr. Toyohiko Kagawa's home is within easy walking distance and the church to which he ministers when he is in the city is very near. The morning after my arrival he called and after an extremely hearty welcome, grasping my hand in both of his, he thanked the United Christian Missionary Society through me for sending to his help Miss Trout who fits so perfectly into his plans.

It has been a great joy also to meet Mrs. Kagawa and the children, Mr. and Mrs. Ogawa and many others who cooperate in this work.

The Sunday following my arrival I attended the closing sessions of our own Japanese Annual Meeting. With the exception of Pastor Shionoya of Akita who was detained at home by various causes all of the pastors were present. A beautiful communion service with a sermon by Professor Oda marked the morning session which was held in the chapel of the Margaret K. Long Girls' School. One could not help feeling sad at the lack of women evangelists, for when retrenchment days came with the exception of Miss Fumiko Takagi whom American friends will remember well, all of our women workers had to find other means of living. What a loss this has been to our work!

The afternoon session was given over to the celebration of the thirtieth anniversary of the arrival in Japan of Mr. and Mrs. R. D. McCoy. Nothing was left unsaid. President Hirai representing the schools, preachers, most of whom these good people had helped to train, and friends poured out their hearts in love and thanksgiving. "A jest in earnest" was made that all present might meet again to celebrate the sixtieth anniversary of Mr. and Mrs. McCoy.

Tokyo, Japan. —BERTHA CLAWSON.

Her Last Thought of India

Some time before the home-going of our dear Mary Graybiel, pioneer missionary to India, she made a statement to her devoted nurse something like this: "When the time comes for me to leave for my Heavenly Home, please ask my friends not to spend any money for flowers for my funeral. If they have flowers they have grown in their gardens, that would be all right, but otherwise ask them to send the money they might spend for flowers to my beloved India." That is what we did. The funeral was at the church and the communion table was placed where everyone passed it as he walked out. Back of the table was a large missionary map of the world. On the table was a picture of Miss Graybiel, an open Bible and a reading lamp with the reflector turned on India. An offering plate was placed on the table and $25 in cash was put into it. Another $5.00 came from the Intercessory Fellowship group of Los Angeles. This is the story of the $30 special offering we are sending with this. It doesn't count on any goal—it is just an extra gift.

—MRS. T. S. HANDSAKER.

San Diego, California.

What Makes News?

By FLORINE CANTRELL*

WHEN the cabinet of a president is today one personnel and tomorrow another, naturally, it is going to make news for the front pages. When several governors of the states of a republic are out hunting new jobs, naturally, it is going to bring about comment. When church property is being taken over for educational militaristic and agrarian purposes, naturally, there is going to be unrest and opposition. When rural school-teachers are harassed and occasionally murdered by fanatical religious groups, because they do not understand, naturally, the people are going to be aroused. When organized groups are preaching to the people that have been exploited for centuries by explorers, landlords, capitalists and priests, naturally, the masses are moved and stirred, only to remain in a state of confusion, ignorance, and ever growing suspicion.

But when seven people accept Christ and the new birth takes place, naturally —no, it doesn't go to the front page, but the angels in heaven are rejoicing. When a group of poor farmer people make a sacrificial offering to provide medical care and comfort for a suffering invalid farmer, naturally—no, they don't go out into the highways to publish their good deeds, but the sufferer will be convinced that God is a God of love because his creatures have love one for the other. When twenty-five or thirty people pledge to tithe their income for the preaching of the Kingdom of God, naturally—exploitation will follow. No, because it comes as a volunteer offering of love for the Kingdom of God.

When hours are spent in fellowship, study and prayer, naturally—emotional confusion results? Not confusion, but peace, hope and love kindle the spirits of men. When a group of twenty or twenty-five young people offer themselves, some insistent, to serve in a more active way in the Kingdom of God, naturally, something has to happen, and it did happen. A missionary organization was formed, a natural growth of the Mexican Christian Church, offering a means of expression and development in the love of Christ, and spreading more rapidly and permanently the Kingdom of God in Mexico. After the organization, an offering was made and the sum of seventeen pesos was received.

These happenings took place in a little unfinished adobe house, built with love and sacrifice for the service of God. Some farmer people out in a little village had invited the Disciples of Christ of Mexico to have their convention in their midst.

This took place while the outside world was celebrating Independence Day, the 16th of September, celebrated as most national holidays are celebrated by all nations, patriotic fervor, approaching nationalism and worldliness. Yet this little isolated group, without ceremony, noise or confusion, was sowing the seeds of a greater Mexico and a truer patriotism than the outside world knew or dreamed.

Numbers! Such small numbers—seven, seventeen, twenty-five and thirty. But we make no attempt to measure the love, faith and power. That will grow even as we know these numbers will grow.

Does this bring about world comment? Ridiculous that such humble proceedings be given importance in world affairs!

The Kingdom of God is like leaven which a woman took and hid in three measures of meal, till the whole lump was leavened. We are confident that in further tests it will prove itself as leaven in its developments, and then, naturally, it will take its place in the affairs of the world.

*Just returned to Mexico from furlough.

Chiwaya Kyodia

By W. H. Erskine*

MR. CHIWAYA has found release after five years of patient suffering from paralysis, three years of which he never walked; but to the end his mind was as alert and his faith as strong as the heroes of the church of any period.

Mr. Chiwaya came to Christianity by way of the Chinese Classics in which he was highly educated. Humanism was not enough for his expanding soul. As a teacher in Meiji Gakuin, Tokyo, Japan, he was a successful master in the schoolroom and an accurate translator into Japanese of the histories of the Christian church. He was introduced to our Disciples' work in Japan when a part-time teacher of church history was needed. Professor Ishikawa found him a valuable man and soon secured his full-time services, using him as dean of the dormitory of the Boys' Drake Bible College in Tokyo.

Charles E. Robinson was moved to Osaka for evangelistic work. The mission granted permission to Chiwaya San to be sent there as teacher and evangelist. While teaching Japanese to Mr. and Mrs. Robinson he held evangelistic meetings for our Tamade work in its initial stages.

Tennoji Church needed a steady man of experience to guide them in their efforts to attain self-support, a feat which he accomplished and influenced all our churches and work in Japan. As pastor of Tennoji Church he was a member of the Board of Control of both the Tennoji Kindergarten and the Osaka Christy Institute, and was our representative on union activities.

His literary work was done in both Japanese and English translating. He was colaborer with Mr. Kashiwai in the "History of the Christian Church." His spirituality is evidenced in his conviction that he must translate Otto's "Idea of the Holy." Other books not so well known in America but of service in introducing Christianity to the reading Japanese were translated. His lectures to missionaries on the Chinese Classics, Japanese poetry and history raised the intellectual standard of our missionary group.

His study of church history convinced him that immersion had been the practice among the early churches, but it was not until after his arrival in Osaka when Charles and Essie Robinson "taught him the way of the Lord more perfectly" that he, in his fifties, consented to be immersed.

Christianity to Chiwaya San was and always would be an essentially spiritual religion. He made this plain in his personal objection to the use of photographs at funeral services. The custom among Christians was to cremate the body soon after death and then hold the public funeral services at the church on a day convenient to the relatives and friends. There instead of the body were displayed the photograph and things most precious and pleasantly memorable in the life of the beloved. Mr. Chiwaya held that the photograph reminded the people of the physical presence and not the spiritual presence of the departed. Death was the release of the soul from the body and a time of rejoicing as taught by the apostle Paul.

His soul has been released after these years of patient suffering and enduring faith in a spiritual Father and glorified Savior. May his soul go marching on from victory unto victory is the prayer of one deeply indebted to him for guidance, inspiration and aspiration in the things of the Holy Life.

*Minister, Uhrichsville, Ohio, and former missionary to Japan.

Gifts that Last

MRS. MARY R. MITTEN of Chicago, Illinois, was always a very generous friend of the world work of the Disciples of Christ. She has been identified with the active life of the church and has participated as Sunday school teacher or worker through the years, as long as she was able.

A few years ago Mrs. Mitten drew a will which provided bequests for her relatives, with a per cent of the residue of the estate given to the United Christian Missionary Society. At the time of her death about a year ago, it was estimated, due to the depression, that this gift would amount to about $10,000. Much to the surprise and gratification of the society when the will was settled in November, 1935, this amount, due to increased evaluation, was $42,274.67.

According to the specifications of the will, this amount was issued in an Annuity Bond in favor of her beneficiaries as long as they shall live.

What a splendid way in which to care for one's dear ones and also to remember the work of the kingdom. Mrs. Mitten has provided in this generous manner an everlasting memorial and at the same time made provision for her loved ones.

Station UCMS Broadcasting

MR. AND MRS WALTER G. MENZIES, who are sailing for India on December 14, will spend Christmas in Glasgow, Scotland.

Our sympathy is extended to Arthur E. Elliott of Asunción, Paraguay, whose father, M. F. Elliott of Independence, Kansas, passed away October 29, following an operation.

The many friends of Mrs. B. B. Kirkland, president of the missionary societies of South Carolina, will regret to hear of the death of her husband, October 11, in Columbia. Mr. Kirkland was a member of both state and church boards and a liberal financial supporter of the work.

Three of the aged guests in the California Christian Home, San Gabriel, California, passed away in November: Mrs. Libbie Donne, November 18, at the age of ninety-six. Mrs. Donne was WORLD CALL secretary. Miss Martha Catt, November 28, aged ninety-two; Mrs. Artillissa Mason, November 28, at the age of eighty-six. All had been members of the missionary society for many years.

Florida Christian Home, Jacksonville, suffered the loss of one of its guests in the person of Mrs. Mary Medd, December 5, 1935. She was a faithful member of the Edgewood Church. Mrs. Medd entered the Home in 1922.

Dr. H. I. Blood of Hazel Green, Kentucky, is rendering a fine service in that community as surgeon and physician. He is also an elder in the church there and a teacher in the Sunday school. The home division of the United Society hopes to provide a hospital building in this community at some future time. In the meantime, Dr. Blood is greatly in need of a trained nurse, a graduate nurse able to give anesthetics. However, he is able to offer her only board and room and a very small salary. Here is an opportunity for one who wishes experiences or has a desire to render missionary service.

At the December meeting of the board of trustees of the United Society, the following were named as members of the Advisory Commission on Social Education and Social Action: Carl H. Barnett, Lebanon, Indiana; L. Doyle Mullin, Rensselaer, Indiana; Bert R. Johnson, Indianapolis, Indiana; F. E. Davison, Oak Park, Illinois; Clarence D. Baker, Indianapolis, Indiana; Dr. J. E. Walker, Memphis, Tennessee; Kenneth I. Brown, Hiram, Ohio; Dr. Edwin A. Elliott, Fort Worth, Texas; Allen Huber, Frankfort, Indiana; Mrs. A. Preston Taylor, Nashville, Tennessee; Frank Kennedy, Richmond, Indiana; Harold E. Fey, New York City; Mrs. Ida B. Wise Smith, Evanston, Illinois; Floyd Faust, Columbia, Ohio; Ellis Cowling, Thorntown, Indiana.

It is estimated that forty-seven World Fellowship Meets and other week-end Meets will be held in twenty-two states during the 1935-36 series. The programs for these Meets are under the direction of Miss Rose Wright of the missionary education department, while Miss Helen Spaulding of the department of missionary organization has the responsibility for their promotion. This year, for the first time, plans are under way to give national supervision to Meets for Negro young people.

Our sympathy is extended to Dr. H. O. Pritchard in the loss of his father, Edgar D. Pritchard, who passed away November 28 near Franklin, Indiana, at the age of 81 years. Dr. Pritchard has been confined to his home for several weeks on account of illness, but it is hoped that he will soon be able to return to his office.

From a California paper we glean the news of the marriage of Paul Logan Wharton, son of the late Mr. and Mrs. G. L. Wharton, pioneer missionaries to India, and Miss Marion Boogar, in Santa Barbara, California.

We regret to learn that Mrs. S. W. Breeland of Holly Hill, South Carolina, secretary of missionary organizations for that state, has recently undergone a major operation in a hospital in Jacksonville, Florida. Reports are that she is making good recovery.

Religious Education Takes Stock

During the week of December 9-14, the Department of Religious Education held its field staff annual conference in St. Louis.

Special attention was given to three problems of general administration:—

1. How to complete the anniversary observance so as to make it of educational value to every church of the brotherhood.

Roy G. Ross

2. How to complete the efforts which were begun at the Des Moines convention for a unified service of our educational agencies to the local churches of the brotherhood. Great progress has been made but there is still need of a better relating of forces within state units.

3. How to provide the most effective avenues whereby qualified pastors and local church leaders can join efforts in such cooperative activities within their respective states as are essential to the educational welfare of the churches.

Of special significance was a statement as to the outlook made by Roy G. Ross, executive secretary of the department. Fully conscious of the problems faced, Mr. Ross, nevertheless, expressed confidence as to the future of the cause. The following is a summary of what he regarded as grounds for optimism:

"(1) The financial condition of the country is gradually on the upgrade. This will begin to reflect itself soon in gifts to the church and its causes.

"(2) The United Christian Missionary Society is solvent, is well organized for future action, and was never in better repute.

"(3) Education was never more appreciated by our brotherhood. Its prestige in the United Society has been greatly enhanced by the reorganization, and it now has a reasonable working base in this organization.

"(4) Our educational forces are united as never before and can lend to each other prestige and strength.

"(5) Educationally minded pastors are rapidly coming into the leadership of our stronger churches and will thus be in a position to give stronger backing to the department's work.

"(6) Gradually and surely we are evolving a sensible and self-sustaining plan of educational supervision and educational service to our churches which will increase the scope of our work and also its effectiveness.

"(7) We have a staff that is convinced of the need for united action and the value of a united impact on the life of our brotherhood. We are essentially one in ideals while we stimulate each other to creative thought and endeavor through our differences.

"(8) We have financial and administrative problems but we have the intellectual resources in the group, wherewith to solve them."

Women and World Highways

Women Want Peace

As the strains of the great Tschaikowsky "Fifth Symphony" died away, a voice declared, "The women of America are rallying to the cause of peace. *Women want peace!* Theirs is the bitter sacrifice when war comes. As the war drums resound across the world again, American women in the home, on the farm and in every field of endeavor, are praying that their husbands, their sons and their sweethearts will not be called upon to take part in another futile conflict." Then representative women of America took their turns at the microphone,* presenting to the radio listeners of their country the case against war. From the home, the farm and the school, from the writer, the aviatrix and the moving picture actress, from the world of religion, of labor and of the press, came the emphatic declaration, "Women want peace."

Who were these women, and what were their convictions? We give here brief excerpts from their messages:

If war is to be abolished, government policies must be changed, and the price of certain economic adjustments must be paid. No government can or will undertake to make these changes or to pay this price until it knows it has the support of its people.—*Florence Brewer Boeckel, educational director of the National Council for the Prevention of War.*

The first requisite for bringing about peace is a state of mind. When people are thoroughly convinced that international difficulties are not settled by force, they will put their full weight into having these difficulties settled by reason. Then we will have peace. Too little stress is laid upon the preparedness of thought for a future of real peace. This can only be brought about through education, and the insistence necessary in this type of education must be made largely through the cooperation of women.—*Mrs. Franklin D. Roosevelt.*

The slogan of the farm women's international organization, *The Associated Country Women of the World*, is "The Will to Peace." The farmer's wife, knowing by years of experience the fixedness of sowing and reaping, dreads the harvest that war engenders and knows too well what will be the result for years to come. . . . The farmer's wife is not discouraged by the small contribution she can bring to peace. There is power in small things. A tiny seed becomes a great tree. A policy of supplanting hatred by friendship and good will may take time to bring results, but it is a sure way, for "love never faileth."—*Mrs. Eliza Keats Young.*

Truth about what feeds the fuel for war-mindedness, real information for all people about meetings behind closed doors, should be the heart of any drive against war, and there is just one available channel through which this progress can be achieved—a free press all over the world. . . . In the reading of daily newspapers people take for granted as a normal service the opportunity to keep in touch with current events, but they little realize that their choice in papers, plus the knowledge gained from the contents, gives them power which they can exert on public opinion and thereby change the whole course of civilization on the greatest battle-front of history.—*Mrs. Ogden Reid, vice-president of the "New York Herald Tribune."* (Mrs. Reid was recently given the 1935 American Woman's Association award for eminent achievement, because of her work in the field of the independent press.)

To an aviatrix, her plane is almost a living thing. . . . How incredible, then, that this great benefactor of mankind can become in the hands of war-makers a hateful, ugly thing, a monster swooping down upon innocent victims! . . . . It is a ghastly business for nations to ask their aviators to deal in unnecessary slaughter. Should this country be involved in another war, I do not doubt that women aviators would be called into service. Perhaps many, swayed by false patriotism, would accept. It is now, in the time of peace, that women aviators must decide this vital question.—*Miss Laura Ingalls.*

All along the line the educator is laying the foundation for the superstructure that is called the "new world." . . What kind of foundations are we laying? An ideal of extreme nationalism, with regard only for our own interests? Or realizing that in this closely knit world no nation can live only to itself, a foundation that shall have as its corner stone the ideal of "peace on earth among men of good will"?—*Dr. Mary E. Woolley.*

I speak for a great mass of unknown young voters. . . . I do not want a rôle in the stupidly tragic drama of another "lost generation." . . I have only one vote, but when the ballots are checked my vote counts as much as that of the oldest resident of my town or of the highest official of the land. I want peace. I shall say "peace" with my vote.—*Miss Opal Gooden.*

I am a pacifist for a very practical reason—because I believe war to be a foolish and futile method of settling international difficulties, and because I believe no war can really be won. . . The writer of fiction transcends the boundaries of class, creed, race and nation, and his readers transcend them with him. . . When we read . . . we feel that the characters . . . are essentially like ourselves. And they never seem people with whom—alone in our living-rooms with a book in our hands—we could possibly imagine ourselves at war.—*Mrs. Margaret Ayer Barnes.*

There is a true peace and there is a true religion, and they belong together as your hand belongs to your arm. . . . Religion says that we cannot throw off the responsibility (for war) on someone else—on Mussolini or the League of Nations or the State Department at Washington. It says every one of us is responsible for peace and that we must be peacemakers right now, first in our own hearts, then in our families, in our communities and in our business.—*Mrs. Robert E. Speer.*

Working women and women in the home stand to lose more through war than any other group. . . . When we realize that war and the results of war affect most vitally the great mass of our population we understand why workers, especially women, stand for peace and against war.—*Miss Rose Schneiderman.*

I don't know that the motion picture even at its highest best could bring peace to a restless world, but it could help to bring a sympathetic understanding between peoples. . . . It . . . . could fire its artillery for peace around the world because it deals with . . . the emotions, inspirations and trials of the human race. . . Why should not this vast force rightly used bring not only into human hearts, but into human heads, the doctrine of universal peace?—*Miss Lillian Gish.*

*National Council for the Prevention of War broadcast, October 9, 1935.

People vs. Plans

The Secret of World Peace

When I think of Russia now . . . I think of people, and not of ideas and plans and organizations. Perhaps, after all, I am not a modern woman. Certainly I have no modern answer to give when I am asked . . . "I hear you've been to Russia. What do you think of it?" I can only protest childishly, "It is not it; it is them, and I like them!"—Anne Morrow Lindbergh in "North to the Orient."

Programs for Adult Organizations

For the Leader of the February Program

Theme for the Year: *Seeking Living Treasure*

Topic for February: *Beyond the Rio Grande.*

"TREASURES NEXT DOOR" is the theme around which we are building our programs for this second six months of the missionary year. All this year we are "seeking living treasure" and it seemed so natural and appropriate to refer to Latin America as "next door." We are hearing much these days of our good-neighbor policy in relation to the lands south of us. That word "neighbor" somehow implies nearness, friendliness, intimacy, mutual concern and helpfulness—nice neighborly words which we hope will truthfully describe our attitudes toward the Latin Americans. The February program is on Mexico. To this country of all the Latin-American lands we most often refer as "our next-door neighbor." There is a folksy sound about it, as though the Rio Grande were only a back fence separating our yard from theirs and we might easily lean across and visit informally. I saw the Rio Grande at El Paso, Texas, when the waters were low, and I confess to a pleased surprise that it was not a big, roaring river but a quiet, peaceful one, the low hedge or picket fence sort of boundary. Easy to call across and exchange the news with my neighbor Mexico, to borrow her apron pattern or ask her to taste my tomato catsup. Perhaps we can succeed in making this February program the sort of intimate understanding study of Mexico that will make us feel "real neighborly."

"Beyond the Rio Grande" is the topic, but we might start our study nearer home than that. What thought comes into your mind when we say—Mexican, Rio Grande, *peon,* Mexico City, *sombrero?* Are there any Mexicans in your community? What is your impression of them? Do you know any Mexican personally? How would you treat a Mexican family if they moved into the house next door? What books, stories or articles have you read about Mexico and what impressions did you receive from the reading? See also questions one and two in the "for personal preparation" section in the program booklet. A few minutes of questions and quick answers may help prepare us for the study of Mexico.

In the Program Packet you will find four leaflets on Mexico. "Across the Rio Grande Lies Mexico" deals with general background information. A map and some pictures and perhaps a few lovely colorful things from Mexico—baskets, bubble glass, sarapes, etc.—will help make this talk vivid. Additional source material can be secured if desired from books, and from the pamphlets issued by the Pan-American Union. "Tell Me about Mexico" is arranged as an interrogation period. "The Disciples of Christ in Mexico" is a summarized review of our mission work through the years. Additional material may be found in *Today the Kingdom Comes* and the *Biography Set, Series Three.* "My Mexican Pastor" is a delightful little sketch.

WORLD CALL gives us an abundance of splendid material. The December number takes us on the World Call Pilgrimage to Mexico. Using these articles and pictures, plus a map of Mexico, we might make that trip a feature of our program. January WORLD CALL carries an article by F. J. Huegel, one of our missionaries. The June, 1934, number has two very splendid articles. A glance through the 1934 and 1935 issues will reveal much additional material.

IF A THORN WOUNDS ME

BY AMADO NERVO (Mexico)

If a thorn wounds me, I draw back from it;
I do not hate the thorn. If, hating me,
Some base hand pierces me with malice blind,
Silent I turn away, and go to find
A purer air of love and charity.

Rancor? For what? Has good e'er sprung from it?
No wound it staunches, puts no evil right.
Scarce has my rose tree time to bear its flowers,
It wastes no vital sap on thorns of spite.

And if my foe should near my rose tree pass
He shall pick from it many a fragrant bud;
And if he sees in them a vivid red,
The tint will be the redness of my blood—

Blood drawn by his ill will of yesterday,
In hatred that it seemed could never cease,
And which the rose tree now in perfume sweet
Returns to him, changed to a flower of peace!

(—Translation by Alice Stone Blackwell.)

Amado Nervo, who died in 1916, is a well-known and beloved poet not only in his native Mexico but in all Latin America.

The Missionary Review of the World, special Latin-American number, must not be forgotten. It is a treasure house!

Material available from books and secular magazines is to be had in rich abundance also. Three of the new study books especially helpful are: *Latin American Backgrounds,* by Hulbert; *Lupita,* by Rembao; *That Other America,* by Mackay. Files of the *National Geographic* will reveal many articles and pictures.

The Discussion Outlines devote the fifth study to Mexico, "Christianity in Mexico," a study that will be helpful in understanding the present-day situation in Mexico and the conditions under which our mission is doing its work.

There are six Appreciation Period leaflets in the Program Packet and one of them should be used in this program. We are making no special suggestions as to the order in which they are used. The one on handicrafts and popular arts refers to Mexico more than the other Latin-American countries as also does the one on architecture.

A leader likes to refer to reading books and magazine articles that follow the month's study. See your new reading list for suggestions as to books. Be sure to recommend the *Biography Set, Series Three.* It not only sketches the lives of the workers in a delightful way but also traces the development of the missionary work from beginnings to the present. Have on hand all available reading books, WORLD CALL, *Missionary Review of the World* and any other magazines with good articles and stories on Mexico. Seeing them will help people decide to read.

For Your Fellowship Hour

You might have a program of Mexican music. Any good music store can supply you with suitable selections. And the soloist might appear in Mexican costume. Someone suggested a contest of tongue twisters to pronounce. From a geography or encyclopedia or any books on Mexico you can make up a list of names that look absolutely unpronounceable. Include a few of those that are not so difficult. As a prize give a big green pepper! If you have a luncheon meeting, Spanish rice or chile will appropriately make the main dish. For afternoon, hot chocolate, tea or coffee is appropriate, with small cookies.

The Latin-American Packet will carry suggestions and recipes for Latin-American entertaining. This Packet will be ready the first of February so that you may have it early enough to use in planning this meeting. *Fun and Festival from Latin America* is helpful, too. There is a leaflet of suggestions for a Mexican dinner in the Circle and Triangle Program Packets.

Materials

See page 26 of this magazine for a bibliography of materials on Latin America. Authors, prices, etc., of all materials referred to on this page will be found there as well as additional materials.

The Latin-American Packet, also listed on page 26, will carry full lists of available materials, practical suggestions for entertaining in Latin-American style, and many other valuable helps. Ready February 1. Order early. Send ten cents to cover postage.

—EDITH EBERLE.

Programs for Young People

Young people (18-24) and Seniors (15-17) will find program suggestions for their meetings in the first two columns. These are based on material in packets of six missionary programs each for Circles, Senior Triangle Clubs, Christian Endeavor, etc. The third column continues a conversation between adult leaders of Intermediates (12-14). Their program material comes in missionary units of twelve programs each.—Rose Wright.

Rules for Pronunciation

THESE simple rules will help in your pronunciation of Spanish. Vowels are pronounced as follows: *a* as in English *father; e* as in *they; i* as in *machine; o* as in *old; u* as in *rule.* Consonants are pronounced for the most part as in English. *G* before *e* and *i*, and *j* and *x* are pronounced as an aspirated *h; g* elsewhere as in *go; h* itself is never pronounced. Contrary to Castilian Spanish pronunciation, the character *ll* is pronounced in Latin America as *y;* and *c* before *e* and *i* is pronounced as an *s.* The acter *ñ* is like *ny* in canyon; *z* is like *s* and both have a soft sound; *r* when doubled, or at the beginning of a word, is slightly trilled; *y* when standing alone, or after another vowel, is pronounced like Spanish *i;* and when it stands at the beginning of a syllable, it is a consonant, and is pronounced as in English *young.*

As to accent, if the word ends in a vowel, or in*n* or *s,* accent the penult; if it ends in a consonant other than *n* or *s,* accent the last syllable. When there is an exception to these simple rules, the accent is written. In singing it is necessary to glide from one word to another at times in order to make the words fit the music. This is done where one word ends in a vowel and the next word begins with a vowel or vowel sound.

A Spanish Hymn

This is one of the best patriotic hymns of Mexico. It is used by all evangelical churches. The Camp Fire girls use it when on picnics as a prayer before dinner.

The author is one of the outstanding leaders of religious education in Mexico. It would be well to study out the pronunciation carefully and learn to sing it so that you could really join a group in Mexico in singing it. Be sure to pronounce the *x* in Mexico as an *h,* etc.

Tune: "O Beautiful for Spacious Skies"
Words by G. B. Camargo

Un cielo tiende sobre ti su manto azul turquí,
Dos mares cantan tu loor, Oh patria de mi amor!
Mi México, mi México, bendígate el Señor,
Su gracia dé hasta rebosar del uno al otro mar.

Mil héroes viste combatir, peleando hasta el morir,
Y conquistar con dignidad tu santa libertad.
Mi México, mi México, Dios premie tu valor,
Tu noble sangre sea feraz, y logre eterna paz.

Oh patria llena de dolor! la negra esclavitud
Del fanatismo y del error opacan tu virtud,
Mi México, mi México, bendígate el Señor,
Verás tu noche terminar, y el nuevo día brillar.

Enciende un vivo resplandor tu cielo azul turquí,
Verás la gloria del Señor naciendo sobre ti,
Mi México, mi México, por fin brilla tu luz,
Y tus tristezas cesarán si buscas a Jesús.

For Your February Meeting

If your February meeting is held near Valentine's Day and you wish to have something in your program suggestive of that day you may do so and still be doing something very appropriate to the theme of the month.

We are trying to get at the *heart* of Latin America this month by studying the people themselves. You might have a heart for each member, writing on half of the hearts the names of different missionaries or other heroes and on the remaining half words which stand for the place where the heart of that person is. For instance, on one heart write "Pearl Gibbons" and on the matching heart write "Internado Morelos." On another you might write "S. S. McWilliams" and on the matching heart "Colegio Ward," etc. Distribute these during your fellowship period and have your group match the hearts. This can be very interesting, and informational as well.

The Biography Set which is mentioned elsewhere on this page would be a great help in preparing this game.

Approximately three thousand students from five hundred colleges of Canada, the United States and a dozen foreign countries will attend the Quadrennial Convention of the Student Volunteer Movement in Indianapolis, Dec. 28—Jan. 2. Watch the papers for reports of this gathering and share your information with your group.

Supplementary Materials

The supplementary packet on Latin America will be ready February first. It will have information on the work of our own church in Latin America, clippings with pictures, etc. There will be a ten-cent mailing charge.

Biography Set, Series Three, gives glimpses into the lives of those who have been or are carrying on the work of our church in Latin America. You may want brief reports on "personalities" to form a part of each meeting or you may want to use the set as background reading for each member, regarding it as a "book." Some of the biographies would make good monologues or impersonations.

For Intermediate Leaders

(Conversation continued from December)

Mrs. Worker: I try to get acquainted with the homes of the boys and girls. It helps so much to understand them when I know their background.

Mrs. Dodger: Oh, that's hopeless. Who can understand an Intermediate? They don't understand themselves.

Mrs. Newleader: But isn't that one of the things we're to help them with? My youngsters are bundles of inconsistencies, but although I'm so new to them they seem to me to welcome friendship and my desire to work and play with them.

Mrs. Worker: They *do* welcome friendship of an older person. Some people warn one about "crushes." But that's nothing more than the Intermediate's thinking he's found an ideal. And it's a grand chance to guide the thinking of either a boy or a girl toward the very most worth-while things.

Mrs. Dodger: I don't know about guiding. It's such a nuisance listening to all their silly ways. I always insist on our getting right to work on our program and carrying it out strictly as it's given.

Mrs. Worker: Oh, do you think that's wise? My boys and girls are interested in so many things that I find that often we can go much further by discussing their own problems in race relations or world friendship or service which they can render, and using the book as source material from which they can find help for their very own problems. Often that leads us to study the unit right through but it's because they have a vital interest in it.

Mrs. Newleader: I can see the value of that. They are not just studying a course, but are really finding something which will make this puzzling world and its relationships have some sense to them.

Mrs. Worker: I think we need to be especially careful too. At that age if they are fond of us, they swallow whole anything we say to them. We need to be pretty careful to lay a strong foundation of fact and attitude which will stand the test of time, not just which will stand the test of their present agreement to it.

Mrs. Newleader: There's a good bit to that. I think I'd better brush up on my ideas, especially on those regarding why we send missionaries to other countries, and what other religions are about.

Mrs. Worker: I'd rather work with my boys and girls than with any other age. They need help so badly, and they are so responsive. And after all, it's the age when their whole attitude toward life is being set. They are my worst problem and my deepest joy.

—Grace McGavran.

WORLD CALL

Devotional Study for Missionary Societies

Theme for the Year: "Seek and Ye Shall Find"

FEBRUARY

Finding Grace for Every Need: Heb. 4:16

Suggested Hymns: "How Strong and Sweet My Father's Care"; "The Lord Is My Shepherd"; "I Need Thee Every Hour."

Scripture: Heb. 4:14-16; 2 Cor. 12:9, 10.

WHAT is this thing called *grace?* We find it all through the Scriptures—*the grace of God, the riches of his grace, grace did abound, saved by grace, my grace is sufficient.*

This intangible but very precious gift of God has been variously defined, but for it as for certain other words that connote much to the human heart, such as *beauty, love* and *home,* the dictionary has no adequate definition. One must experience it to know what it is, and its meaning expands with every fresh manifestation of it. Divine favor? Yes. Mercy? Yes. Forgiveness? Yes, all of these. Perhaps more inclusively still, *the divine response to man's need,* whatever that need may be.

Paul had had the promise, "My grace is sufficient for thee." Who better than he—still able to say in the face of the discouragements and buffetings of an unfriendly world, "I can do all things through Christ who strengtheneth me"—could have written that confident exhortation to the Hebrew church: "Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace to help us in time of need."

Many others there have been who have shared with us the same confident testimony—those who in the very circumstances in which we ourselves are, with the same trials to endure, the same temptations to face, the same discouragements to overcome, the same difficult tasks to perform, have found divine grace sufficient for their need! Of such experiences the New Testament consists—the experiences of Jesus, Paul, and all the rest, which prove that our life need not be lived alone and that in our weakness opportunity is given for His strength to show its perfection. How grateful we should be that when life looks too difficult for us, when sorrow and pain and loneliness seem to close down about us, we have these tested affirmations of those who have gone before, reminding us that we can count upon God.

We know, too, from our own experience, that when we have taken him at his word, he has not failed us. Yet how lacking we are in faith. Too often we act as if we were alone in the universe, as if we had with our own puny minds and our own weak wills to solve our problems and those of the world. Then when our insufficiency bears in upon us we become flustered and discouraged and afraid. Small wonder that to some our Christianity is unconvincing as they look at us, professing Christians, bewildered and anxious. Where, they ask, is this Christ upon whom they claim to rely, this God who never fails?

A Chinese Christian teacher wrote in his New Testament a statement of his faith in Christ, and then underneath wrote the words: "It works! I put my faith under sorrow and it teaches me to sing; I put my faith under life and it teaches me to live. Thank God, it works!" Is your faith and mine like that? Does it give us, in the face of anything that may befall us, courage and patience and strength?

God does not promise that we shall not have trials and temptations. He only promises that we shall be given strength to overcome them. He does not promise that when we break his laws we shall be exempt from the suffering which that violation inevitably brings. He does promise forgiveness and another chance. He does not promise an easy road; quite the contrary, he makes it very clear that he calls us to difficult tasks; but he promises us his comradeship and his wisdom and the strengthening knowledge that it is his work that we do.

Jowett, the great English preacher, has said, "Every call of the Lord has its complement in spiritual endowment. A great calling means an equal bounty . . . On the reverse side of every duty can be found a corresponding grace . . . Turn your duties around and think of them as the invitations of his grace."

They tell us that at the very center of a cyclone is a spot of calm. Just as truly at the center of life's most terrifying storms there is a place of peace, the peace and security that only those know who are undergirded by Christian faith. God is there, his hand ready to take ours, his strength a rock beneath our feet, his promise sounding in our ears: "My grace is sufficient for thee."

God lays a little on us every day,
But never, I believe, on all the way,
Will burdens bear so deep,
Or pathways lie so steep,
But we can go, *if by God's power*
We only bear the burden of the hour.

—GEORGE KLINGLE.

Prayer: Of thanksgiving for God's provision for us; of petition that we may open up the way that the resources of his strength and love may have access to our lives; that in our own appropriation of his grace we may not forget those to whom it is denied because of lack of knowledge of him; that as those of other days have passed on to us their tested knowledge of God's care, so we, too, may share our experience with those who may need our testimony.

—GENEVIEVE BROWN.

Echoes From Everywhere

Twenty-Five Years of Service

Mrs. Minnie Burnside of the University Church, Des Moines, has served as treasurer of the woman's missionary society for twenty-five years. In this time she handled $55,812.39. The largest contribution of any one year was in 1923-24, the year of the Golden Jubilee when the women of the church gave $4,926.97. The women of the church recently expressed their appreciation and love for Mrs. Burnside in the form of a special tea.

Mexican Missionary Society Organized

Our oldest preacher is a great leader in the stewardship campaign and after his talk at the annual convention a call was made for volunteer tithers and quite a number came forward. Then came the climax of the whole convention, when it was suggested that it was time to form a Mexican Christian Missionary Society to spread the gospel in the field here, as we have really only started the work. They gladly responded and organized. This will mean work over and above what the Mission is already doing and, of course, the great final task must be done by Mexican means. It was an inspiration to us all. The society was organized on the 16th of September, the great day of their Independence. It is significant because only the gospel can ever make Mexico or any country really free.

There were seven baptisms at the convention, one a man who had been hearing the gospel for thirty years.

—HALLIE STRANGE.

San Luis Potosi, Mexico.

Auspicious Opening At S. C. I.

The enrollment of Southern Christian Institute to September 26 was 142, of which 43 students are in the community school, 55 in the high school, and 24 in college; 20 are industrial students. There are 73 girls and 69 boys. Seventy-three girls and 45 boys are hired in the dormitories, which is about the limit of the capacity for boarding students. The college is having to put three in a room in the boys' dormitory. There are still others who will be enrolled.

The college class is the largest in the history of the school. Eleven states and Jamaica are represented.

College Enrollments Increase

Eleven colleges and universities of Christian missionary origins in China have gained in student enrollment a total of 244 students, in comparison with a year ago. The enrollment for the term 1935-36 is 4,634.

Other reports of these institutions, representing the united missionary programs of nine American denominations as well as British and Canadian boards and other grants and gifts, show a favorable and politically quiet year ahead and an improved demand for graduates of a number of the colleges.

Eight hundred sixty-eight are enrolled in Yenching University and 800 in the University of Nanking.—*China Colleges News Service.*

Indian Mission Reaches Capacity

We have fifteen Indian girls and two more beds that possibly could be used in the girls' dormitory. It may be that the girl who has been sick can come back in another month. All beds in the boys' building are taken now, so we have all four tables in the dining room filled.

—DALLAS C. RICE.

Yakima Indian Christian Mission.

In the Southern Mountains

For the past three Sunday mornings we have had the school buses covering all of the main Cumberland Homestead roads in order to bring people in for the services. As a result our attendance has increased considerably and will continue to grow. It has been next to impossible for many families with small children to walk for miles through the woods or over dirt and mud roads. We have had above 150 for the last two Sundays, while the number of those who attend at one time or another would likely double this total. We are proposing to the public school teachers a system of character education which will correlate public and church school education. Much will depend upon the viewpoint and interest of the teachers but I hope that we can at least make a start during this session of school.

—C. C. HAUN.

Scandinavian Tour

Following the World's Sunday School Convention in Oslo July 6-12, a tour of the Scandinavian countries is to be led by J. Raymond Mills, minister of Religious Education in National City Christian Church. Mr. Mills's three years abroad fit him well for such leadership.

—R. H. MILLER.

Hidden Answers

1. What is the purpose of a Christian college?
2. What was the first college founded by Disciples of Christ? When?
3. What is a "Seminary on Wheels"?
4. What worth-while piece of work is Mr. Goulter doing?
5. What did a student pastor do?
6. What is our duty toward the temperance movement?
7. What service did J. T. Smith render?

Church Project Helpful

It is four years since I began my work here. Four hard, yet wonderful years and I am not at all regretful that I was able to be the pastor of this enterprise.

You will probably be surprised when I tell you that our Bible school is as largely attended as it was last year. On Sunday a week ago we had 327 present.

The public schools here felt that they would have enough room to begin a ninth grade, which has been held in Las Vegas these years. They also began a kindergarten. But when opening day came they were simply swamped and have had to hire four extra teachers and may have to have more.

While many people have had to leave Boulder City it has largely been men living in the dormitories, which does not affect our Bible school or the day schools. Five dormitories have been closed and the others are not filled.

—T. E. STEVENSON.

Grace Community Church, Boulder City, Nevada.

World Call In Mexico

The World Call Pilgrimage has come and gone. How we did enjoy them! They arrived here Thursday morning from Mexico City and were with us until the San Luis Potosi train left the next day at noon. They were very appreciative of the work that is being done and were greatly surprised by several things. "Why I had no idea the Social Center was such a large institution!" two or three of the preachers in the group exclaimed to me. Others were greatly surprised with the size of the church and the fact that it is self-supporting.

—RUTH LESLIE.

Aguascalientes, Mexico.

A Message From Mondombe

The Africans are praying for the churches in America every Sunday in the church service and at other times. They and we missionaries are all especially looking to you this year because of the large number of our staff leaving on furlough and because of our losses from illness and death. This letter is from our pastor to you:

"To friends in America:

"Behold my message to you in America! Here in our mission at Mondombe we feel very sad. I was on a trip itinerating in the towns of Mondombe. There are in these towns many Christians but they lack rejoicing because they have no offerings.

"I was in those towns for one month and the Christians there are in deep trouble. In the town of Intongo I saw rejoicing and they have as many as forty Christians. Their teacher is Nsala John. He has five children. Another teacher in Yalola has twenty Christians. His name is Indeko Stephen.

"We are sorrowing now because Mr. Hurt is leaving on furlough. We have much sorrow because we are in need of another teacher to take his place. Help us with another teacher.

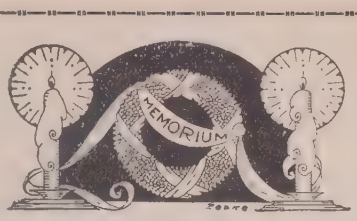
"I who say these words, have been here since before the missionaries came to Mondombe. And now I am being patient. I have finished sixteen years.

"Greetings to all of you in America.

"Bokese Paul, pastor."

GERTRUDE SHOEMAKER,
HATTIE P. MITCHELL.

Mondombe, Africa.



Mrs. Calla Hammonds, October 17, 1935, Ewing, Kentucky. Faithful member of missionary society and church and constant reader of WORLD CALL.

Mrs. Hattie Smith, October 25, 1935, Oxford, Kansas. Devoted Christian and member of missionary fifty years. Age 89.

Mrs. George Carter, November 2, 1935, Kaw City, Oklahoma. Wife of the pastor of the church at Kaw City. Burial at Peabody, Kansas. Faithful member of missionary society and active in welfare work.

Mrs. Earle E. Tannar, October 17, 1935, East Orange, New Jersey. Active in Bible school and missionary society, Akron, Ohio, and more recently identified with East Orange church and state work of New York and New Jersey.

Myrtle Hickox, November 26, 1935, Virginia, Illinois. President missionary society and devoted church member. Age 62.

Enrollment at Nanking University Hits New High

The University of Nanking opened last fall with the largest enrollment in its history—1806. Of all the private universities in China the University of Nanking stands seventh in student enrollment; first in the number of staff and faculty; second in the number of teaching staff; first in the number of departments; third in the number of courses; first in equipment and laboratory apparatus; second in number of books in the library; fourth in its current budget.

A number of new buildings are being erected, including a modern gymnasium building for the University Middle School and a new library building for which 2,000 yuan in Government bonds has been received, with the prospect of another 100,000.

Our Busy Hospitals

Both at Nantungchow and Luchowfu our hospital staff are too busy. Dr. Corpron has been operating before breakfast to get the day's work done and at Nantungchow, Dr. Hagman, Dr. Slater, and the Chinese assistant have been late for all meals but breakfast. Night after night there have been operations this month. Both hospitals are going to increase their service to the community through technically trained public health nurses who have completed the postgraduate courses given by the national government. The Luchowfu Hospital is entering on its third year of rural free clinics, conducting five in all. Nantungchow nurses are cooperating with the evangelistic department in some rural visitation. With them go students from the local Agricultural College where there are some fine young Christians. Baby clinics will be started a little later. These are increasingly popular. Luchowfu appreciates its new bicycles purchased for the country clinic workers to use. One was a gift from a boys' Sunday school class in Yakima, Washington. One of the free clinics at Luchowfu was maintained last year very largely by a gift from Dr. and Mrs. Brady, a part of a personal gift to them from Oklahoma friends.

Cooperation At Coulee Dam

The Home Missions Council of Washington has been trying to get a cooperative program going here at Coulee Dam for a year. Roy H. Murray, pastor of the Methodist church at Almira, 20 miles away, has been going to Coulee occasionally trying to keep in touch with things as a voluntary labor of love until the Home Missions Council undertook to help out a few months ago. Five of the denominations in the Washington Council of Churches undertook to secure a building and arranged with Mr. Murray to give full time to Coulee. He began his work there in July. The five communions (Baptist, Congregational, Disciples, Methodist, Presbyterian) have given $200 each toward the building and the national Home Missions Council remits monthly $83 for the support of the worker.

The church is located in Coulee Center, on a beautiful elevation, overlooking the dam and the towns, and on the far end of this block, that is on the main highway entering the Coulee Dam project, easily accessible from all parts of the town. The building at present is enclosed, and under roof, with a rough sub-floor and windows, comfortable temporary benches and platform, and temporary electric lights. It has cost at the present time the $1,000 the boards have given and about $250 worth of free labor, and has $300 unpaid bills. With the help of a stove, a service was held on Sunday morning. But it will be impossible to use the building this winter in its present condition. It must be stuccoed and plastered; the floor must be laid; doors put in, and a heating plant installed. With these minimum things done, it will serve for the winter very well. The estimate of this immediate expense is $1,500.

Young People Vitally Interested

Our Boy Scouts, fourteen members, received their long-coveted uniforms through the generosity of the men of the church. Twelve of these boys were able to spend five days at the Y. M. C. A. camp at Arataba. David Yarimoto, this year's high school graduate, has acted as assistant scoutmaster. This was the first experience for these boys and has had more effect on them than anything else that scouting has offered them.

Mr. Unoura, pastor of our Japanese church in Los Angeles, visited our two Christian Endeavor societies in a union meeting. Questions, written by members, were answered and proved so interesting and helpful that he continued for over two hours. Many of the questions concerned the problems of second generation Christians, so they were very vitally interested.

—Mary Fuller, pastor
San Bernardino, California.

By Way Of Contrast

There has been quite a bit of illness among the church members. All have recovered except three children. One family lost two little girls. It was more than their Christian faith could bear although they have been members of the church for many years. They have since gone to their home village to live. Will you pray for them that they may learn to know God as a God of love, comfort and justice? Another couple, parents of five children, lost their youngest, a sweet baby of one year, after we had cared for her in our home for ten days. She had pneumonia and developed an infection in her ear which caused meningitis of which she died. The mother and father were truly courageous and inspirationally Christian in their mourning. The superstitions concerning death are among the most difficult for the African to overcome but we were happy to see this couple set such a fine example of faith and fortitude. They are preparing to enter the Congo Christian Institute for further training this fall.

Gertrude Shoemaker,
Hattie P. Mitchell.
Mondombe, Africa.

A Vision and a Task

A vision's a grand and a glorious thing,
An enchanted and mystical view.
For it paints a bright scene of the joys it will bring
In a glowing and brilliant hue.

A task is a joy, for it's something to do;
It's a discipline stern, yet refined.
It's the thing that builds character noble and true
Through achievement of muscle and mind.

But a taskless vision is a dream that is vain,
And a visionless task is a grind;
And the hope of the world is the soft, sweet refrain
Of a task and a vision combined.

Wilfred P. Harman.
Greenville, Texas.

Church Actively At Work

In October we celebrated our sixth home-coming service in our new church home on Indiana Avenue. We had a large, enthusiastic audience. Our total offering for the day was over $80.

We have thirteen groups with thirteen enthusiastic leaders working earnestly.

—R. H. Davis (Negro), pastor.
Chicago, Illinois.

Where There Is Real Pioneering

Yesterday I had two baptisms in the Jump River. It had been freezing ice every night for a week, but the baptisms went off well. First we had Scripture reading on baptism in a log cabin home on the banks of the river with prayer and singing of "Oh Happy Day," after which we went into the river and they were immersed. The ladies used the one-room cabin as their dressing room, while I used the log cow barn for mine and even though there was a cold freezing wind blowing there were no bad effects from the cold. I held a meeting over three Sundays at Edson, Chippewa County, preaching eighteen sermons. This was held in the old Church of Christ building. I baptized four.

—Alexander McEathron.
Island Lake Circuit, Wisconsin.

The Extent Of Christian Influence

A family, not yet Christian, left for Japan recently. An only son has been a regular Sunday school attendant for two years and the parents are sympathetic. Their café was turned over to a family from another part of the state who arrived shortly before they left. Mr. Kashievahara took the new proprietor to call on one of our most earnest Christians and before them both commended the work of the Sunday school (meaning the mission) and urged that he send his two daughters of high school age and his nine-year-old son, Hiroshi. While we lost one, we gained three. They are a Buddhist family and this is the first Christian teaching. Oh, may we be Christian in all our relationships. Our prayers go with the family as they journey back to Japan. It was such a beautiful courtesy to bring their friends to us.

—Mary Fuller, pastor.
San Bernardino, California.

Helps for Leaders of Junior Groups

For More Effective Programs

WE HAVE been feeling for some time that adult sponsors of those Junior groups who use the program materials in *Junior World* were probably having to give too much time to the planning of programs, considering that a different child led the meeting each time. We felt at first and still do, that the most valuable meeting comes from each group or leader's surveying of materials and planning its own program. We therefore gave the program materials in the form of suggestions which would be built into a program by the leader. But unless such planning is carefully and skillfully done, a valuable meeting does not result.

It is at this point that we weigh values. Which is better, for the average group whose sponsor has a new child leader to work with each time? We conclude that a program set up in shape as it *might* be given will be worth more to most groups. There will be some who are able to take those items and work out an entirely different program outline. We hope that every adult sponsor will talk over the program with the child each week, eliminate those things which do not best meet the needs of the group, give help at difficult points and supplement with other things. The fact that a program is given which could be carried out by the child without the guidance of the adult sponsor is its danger point. Planning the meeting should be one of the points at which the sponsor comes into intimate touch with one child after another. At such times she finds out whether the child thinks he and his friends feel the way the program presupposes about one thing or another; whether some things are clear enough, or whether discussion is needed; what hymns are familiar; what substitute worship material is available; what the individual child's ideas are about some of the questions being discussed.

That individual conference with the child who is to lead is a holy time. He is to prepare himself to help guide a group of his playmates as they think through problems of Christian living. It is a golden opportunity for the adult sponsor to enter into the heart of each child in turn.

So we send out the study materials in this new form. The children are yours. The materials are yours. We believe that in your hands, they may become helps to deeper Christian living and thinking and believing for your children.

January 12—*Learning from Jesus How to Pray*

Turn to the "King's Builders" section of *Junior World* for January 5, for session plans. On another page in the same issue will be found the "stories" to be given in the course of the program. Definite references will be found in the session plans.

This is the third session of four on "Learning More About Praying." New groups should go back to the December 1, 22 and 29 issues of *Junior World* and start the unit at the beginning. Sponsors of such groups should have the reprint page from the December WORLD CALL, for its introduction to this very important unit.

We are disturbed by the continued misapprehension about these pages. We still find people attempting to use them for the program for children's groups. We have tried to make it clear that the program materials appear in "King's Builders" section of "Junior World." References to that material are given in each session. But we get word almost every week from someone that he is attempting to build programs from the materials on these pages. Religious education is too serious a matter to rob our children of the materials planned for their study in an attempt to get along with this two-page supplement for the adult leader, in place of the graded age-group program material. "Junior World" costs only 75c for a year's subscription, less than 1½c a meeting for your once-a-week groups; just over 6c a meeting for your once-a-month groups. The adult sponsor of a children's group has a right to demand that much help of the church. The wise church will see that every child has a copy to read, study and enjoy. There is much worth-while story, picture and information material in "Junior World" quite aside from the program.—Grace W. McGavran.

What used to be given you each time as an aim for the session, on this page, is now given as the statement made by the child leader close to the beginning of each program. We think the children have a right to know what they are talking about and why it is important.

Hymns listed are, as usual, from *Junior Hymns and Songs.* If you have another children's hymnal which is adequate, you will find substitutes which will be just as valuable. You will not find, in the adult hymnal, or in the gospel hymnals, hymns which will mean as much to the child's Christian training as these. One copy of the *Junior Hymns and Songs* will help, but we should like to see each group working toward having enough of them to go around.

We do not need to comment on the program procedures here. The whole subject of this unit is a difficult one. You will want to study the materials in *Junior World* quite thoroughly.

January 19—*Praying and Working*

Program materials are found in "King's Builders" section of the January 5 *Junior World,* and stories for use in the program on another page of that issue.

This concludes this unit. It does not conclude the discussions which you will want to have from time to time as your children meet other problems in connection with prayer and their relationship to God through prayer.

January 16, February 23, March 29

Under these three dates you will find the three-session unit on home missions which takes the place of the foreign missions study usually starting in January. This is done so that the children will study home missions before the home missions offering in the Sunday school on Easter. Then comes an eight-session study on Foreign Missions, leading up to Children's Day and extending beyond it. It will be announced in detail later.

In this home missions unit you will find two weeks given to a study of our schools at Hazel Green, Kentucky, and Livingston, Tennessee. The third week is given to a consideration of frontier churches and how we can help them. Our aim is to acquaint the boys and girls with needs that exist in these home fields, with what the organized work of our church is doing to help meet these needs and what the children themselves might do to help.

Some boys and girls, but especially boys, get tired of school and the study and discipline connected with it, so they are inclined to forget the benefits they receive from it and how much they would miss if there were no schools. A knowledge of how eager children who have not had such advantages are for an education will, perhaps, help the Juniors to appreciate more fully their own schools. In their geography lessons they will have become familiar with the map of our country and the general location of the different states, so they should have no trouble in pointing out on the map the general location of our mountain schools. In their history lessons, too, they have probably studied about those early settlers who went into the mountainous regions of the south. There may be some who have never seen any mountains, but most will be able to imagine them at least to some extent, from pictures and from hills they have seen.

The study of our church as given in the Junior Sunday school quarterlies will be acquainting the boys and girls of the third year with something of the cost involved in the upkeep of a church, as well as with its values. Perhaps some in your group have visited some little struggling church that can afford a preacher only once a month, or they may know of a church that has had to close its doors for lack of money to keep it going. Any opportunity which you as adult leader may have to connect this study with something previously experienced or studied by the chil-

dren, should be used, for such connection will help to increase their interest.

Reference to and definite planning for the Easter offering for home missions will help the boys and girls to see what they themselves can do to help in this important work, for we want not only to acquaint them with the needs—we want to inspire in them a desire personally to help wherever possible. Ask the Sunday school superintendent about material sent him concerning this offering. You and the Junior Department superintendent should plan its use in March, supplementing this study.

The volume, *Survey of Service*, which is probably in your church or pastor's library, has some splendid material about our mountain schools as well as our church extension work. For more recent information send for *Today—The Kingdom Comes.*

January 26—*Thy Kingdom Come*

We aim in this session to acquaint the Juniors with something of the need existing among the mountain people of Kentucky and Tennessee, that years ago motivated the energies of our church women toward the establishing of our mountain schools. We want them to know also of those schools and that what we are doing through them is helping to make God's kingdom come to those mountain people.

The recent study of the Lord's Prayer will make it possible to call their attention to the fact that "Thy kingdom come, Thy will be done on earth as it is in heaven," is one of the things Jesus considered very important or he would not have included it in the prayer he taught his disciples. The subject for the meeting today is "Thy kingdom come." We want God's kingdom to come as it is in heaven among all the people of the earth, which of course includes those we are talking about today.

It is also suggested that you tell the Juniors how they can help the mountain people in the Easter offering in the Sunday school. That offering is for home missions and of course our mountain schools are a part of that work. Your Sunday school superintendent will be receiving material about the Easter offering, which should help you now or in later announcements. Perhaps you can help the Juniors to plan for some way of making that offering an unusually fine one. Session plans are given in the *Junior World* for January 5.

What Can I Do For My Country?

By Arlene Adams

This is a unit of three weeks. Its purpose is to help the Juniors develop a growing ability and desire to do at least their share in making their country a power for good; to help them discover in what ways boys and girls of Junior age can help their country.

In order to deal intelligently with this unit, it is necessary for us to be acquainted with experiences which boys and girls of Junior age have, which have more or less bearing on this unit. There are quite a number of special days during the year, some of which are national holidays, and that are closely related to our country and its history. Among these might be named Lincoln's and Washington's birthdays, Flag Day, Memorial Day, Fourth of July, Columbus Day and Armistice Day. These are observed in our schools and by our nation generally.

There are many fine things which are impressed on children during the observance of these special days. Reverence and appreciation for what our country or citizens of it have done for us are very fine. Also some high ideals are often placed to the front and help in character development. However, all too often there is an overemphasis on war and the accomplishments of our leading citizens along those lines.

In school and in current events as printed in different publications, the children gain a knowledge of real heroes of progress and what they have done for their country. Acquaintance with the accomplishments of great inventors like Morse and Edison; of those who have recognized and striven to overcome real poverty, hardship and unhappiness like Booker T. Washington and Jane Addams; and of such a benefactor as Clara Barton of the Red Cross movement, is decidedly helpful. Such knowledge instills right attitudes and produces ideas of what they themselves might do.

Make-believe hold-ups and other similar plays inspired by the sensational publicity of our newspapers and by picture shows, are not conducive to good citizenship. On the other hand, of course there are some better, finer things demanding the child's attention. The interest and love of everyone for the Dionne babies of another country; the publicity given at Christmas time especially for helping poverty-stricken families; the appeals for help when a part of our country or another is struck by some disaster; the interest displayed in such trips as the Lindberghs have taken and the heroic explorations of Admiral Byrd and his men are all helpful.

Every day the Juniors see and experience many of the things our country does for us. Laws for protection and for health need only to be called to their attention to be recognized by them. Most of them enjoy opportunities offered by public schools, libraries, parks and playgrounds, and most of them have occasion to enjoy our fine highways.

We desire in this unit to increase the love and appreciation of the Juniors for their country and what it does for them. While they appreciate the good things, we want them also to realize some of the weaknesses of our country. With realization we hope to bring about a growing desire and ability to overcome those weaknesses, and specific ideas of ways in which Juniors can help to make their country stronger. This unit will give each boy and girl a feeling of definite responsibility for making our country better, with a clearer understanding of what a good citizen is. In the last week of our unit, our aim is to cause each child to realize more definitely what makes a nation Christian, recognizing at the same time that our own nation falls far short of that ideal. The importance of other nations as well as our own it will be well for them to recognize. They must know that a nation cannot be Christian and disregard the rights and needs of other nations.

You will find the program material suggested for each week of this unit somewhat different in method of approach. These suggestions should, of course, be changed wherever necessary to more nearly conform to the needs of your own particular group. Use care in selection of hymns for your meetings. Some patriotic hymns are purely selfish and might well be avoided. There are others that recognize peoples of other nations and still are patriotic, that would be preferable.

It should not be at all difficult to secure additional material on the unit. Biographical material of the great men of our country can be furnished by public libraries in abundance. They should also have other source materials of value.

February 2—*I and My Country*

We are having to condense what was planned for two meetings into one. Very careful preparation will be needed. The adult leader will need to study the program outline in the January 5 *Junior World* and materials in the January 19 and 26 issues quite carefully and be ready to guide the child who is to plan the meeting. A child to lead, another to head the seven children who will make reports, and a third to direct the panel discussion might form a helpful group to plan the meeting. It would be a bit heavy for one child.

Send for These

Children's Special Packet on Paraguay

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Today—the Kingdom Comes

The story of missions and education in the fields of work of the United Christian Missionary Society for the year 1935. This is fine source material for your Junior group. Its nominal price is 15c. Be sure you have it. Not only for the sake of your children but to save you hours of search for what lies compactly between its pages.

Simon Z. Rivera and children of San Pablo, Laguna Province, Philippine Islands
Mr. Rivera has served in the Christian ministry in the Philippines for thirty years and wants the friends in America to know that he is continuing in the work even although support has been withdrawn. He states: "We, the Filipinos, are expressing our thanks to the United Christian Missionary Society and to the members of the Churches of Christ in the United States, and may they never forget their Filipino brethren on the other side of the Pacific and help us pray for the growth of the Kingdom of God in our country."

School as Taught in Congo

SOME have asked about our school, our aims, etc. First, let us say that each station has its own methods, though we use the same textbooks. For the most part the aim of Monieka's school has been to train evangelists and teachers to go back to the villages. Now after years of such preparation of sending more or less "trained" teachers into the villages, we are able to take into our Monieka school those who have already learned to read and write. Formerly perfectly "green" students were admitted.

Our school in Monieka is mainly for boys, though a little work is done among the women. We need more trained workers who will devote their time to the women. A few boys stay in the dormitory for three years where they learn to grow new foods and eat them. Others are unmarried youths who group together in houses which they build and they eat with friends. Some are married chaps who bring their wives and children. They are often trained to become evangelists. We need older and steadier men with whom we can send our "boy" teachers into the back-country.

The course is considered a five-year course. They learn to read and write in their own language first, getting into books which have been prepared or translated by the missionaries. Bible is stressed from the beginning. Arithmetic, hygiene, French, music, geography, etc., all find a place in the curriculum.

We know that their work could and should be more closely related to their life. But it takes a great deal of wisdom, material and time to do this. One has to create one's own texts and that is hard! [Mrs. Cobble has just finished twelve lessons of direct method French based on Congo environment, but she has been a year doing them!]

One thing is most disconcerting—their philosophy, which stretches even into school work. It is not they themselves who do the work, but God. Thus a boy prays that God will make his hoe work; that God will put the day's lesson into his head wholesale. There is no feeling that God might rather help those who at least try to do their part, no idea it takes a little elbow grease! If they fail it is not their fault.

Because of white staff shortage, "white" teaching is reserved for pupil-teachers who in turn teach the students with some white supervision. We are now having help from our Congo Christian Institute boys, though some prefer higher-paid company posts.

After a certain amount of practice teaching they take books, blackboards, slates and pencils to go into the back-country. Because of their contact with mission gardens, many carry oranges, beans, peanuts, cabbage, etc., with them, cultivating their own little plots. The people sorely need a variety of foods.

We have our disappointments. We have our "black sheep," but "God" has done a pretty good job with many of them after all.

MRS. ROBIN R. COBBLE.
Monieka, Africa.

Ways That Are Dark

Recently when making a call with Mrs. Chen we found ourselves in the midst of an orgy of black magic. The son of the family had been sick for a long time but his father had not been willing to call a doctor or send the boy to the hospital. Now that he was at death's door a sorceress had been called in to drive out the fox demon by which he was believed to be possessed. When we arrived on the scene the boy, who was as thin as a skeleton and not able to stand alone, was being propped up by the sorceress and made to brandish the branch of a peach tree, of which all fox demons stand in horror. Incense was lighted and the boy's mother performed the *kotow* in her son's behalf, after which the sorceress recited various incantations and went into a trance. While under this spell it was believed that she could receive inside information as to the real reason for the boy's illness. Perhaps a dead ancestor was offended because the family had neglected to make an offering to his spirit at the proper time. If so, this should be attended to immediately. And how? By burning paper as an offering of propitiation. Whatever sin had brought on this calamity would have to be atoned for in the proper way before he could recover. The boy became violently delirious. We left before the seance was over as there was nothing we could do for him.

LYREL TEAGARDEN.
Luchowfu, China.

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Book Chat

(*Continued from page* 21.)

TOWARD THE SUNRISING by B. H. Bruner. Cokesbury. Nashville, Price $1.00.

WHO LIVES IN YOU? by R. H. Miller. The Bethany Press. St. Louis. Price $1.00.

CONCERNING THE DISCIPLES by P. H. Welshimer. Standard Publishing Co., Cincinnati. Price $1.50.

COMMUNION MANUAL edited by S. S. Lappin. Standard Publishing Co., Cincinnati. Price for Leaders $1.00. For Members 50c.

HOME ROADS AND FAR HORIZONS by Thomas Curtis Clark. Willett, Clark, & Co., Chicago. Price $1.75.

CAPITALISM AND ITS RIVALS by Kirby Page. Eddy & Page, New York. Price 15 cents.

WHAT SHALL WE DO ABOUT WAR? by Sherwood Eddy and Kirby Page. Eddy & Page, New York. Price 15 cents.

THE CHURCH AT WORK IN THE MODERN WORLD, edited by William Clayton Bower. University of Chicago Press. Price $2.00.

THE SEVEN LAST WORDS by A. S. Baillie. The Bethany Press. St. Louis. Price $1.00.

Social Drama

YELLOW GIRL, ORANGE JUICE and BEAN PORRIDGE HOT, by Robert Douglass Stevenson. Available from the author at 314 Citizens' Aid Building, Minneapolis, Minn.

Yellow Girl has a better structure than many plays of its kind. It is effective social work propaganda and may appeal to many because of its conclusion, which may be evaluated according to one's opinion. There are several lengthy and preachy speeches and the climax is weak.

Orange Juice is primarily a radio play. It is not much from a dramatic viewpoint, and was written primarily for social work publicity. It would not be practical for production by church drama groups.

Bean Porridge Hot is also poorly written and contains much propaganda, which is doubtless effective for social workers. It also must have been written primarily for radio production, inasmuch as the script calls for a cookstove on the stage! Certainly no one who knows anything at all about actual stage production would write a script calling for a stove and a steaming teakettle on the stage.

All of the plays require a royalty.

—J. EDWARD MOSELEY.

THE FORGOTTEN MAN, by Jewell Bothwell Tull. Dramatic Publishing Co., Chicago. $0.35.

This play should be good in almost any church. It has a preacher, a haughty church woman, an organist, a church janitor and *The Man*, a character of the imagination who assumes the form of a tramp, but who in reality is supposed to represent Jesus.

It is a play with a timely message, good characterization and an unconvincing solution. The conflict is drawn out too much, and the struggle is not a common one. This weakens the episodic structure.

The play time is about 30 minutes and a small royalty is charged. As a play that treats unemployment in an effective way, this play must be considered.

—J. EDWARD MOSELEY.

AFTER THE MANNER OF THE OAK, by Ermina Jett Darnell. First Christian Church, Frankfort, Ky. This interesting booklet is the story of the development of the First Christian Church of Frankfort, Kentucky by one of its valued members. It is not only worthy of mention because of its own merit as a production but it may be valuable as an example of what many churches should do. The Frankfort church is more than a hundred years old, has had distinguished preachers and notable laymen. This makes for a wider historical interest. The publication was to celebrate the Jubilee of Dr. W. E. Macklin's missionary service. Dr. Macklin was associated with the Frankfort church for nearly the whole period of his active missionary service.

C. E. L.

MADE IN U. S. A. Foreign Policy Association. $0.35.

We hear a great deal in these days about buying American goods and protecting American industry. Some people would have us believe that all of our economic problems could be solved if we patronized only American industry, employed American labor and used American materials. But the whole matter is not as simple as this. We are dependent on other countries for many raw materials. We have a vast economic stake abroad in the form of factories, investments, loans and war debts. What is more, our farmers and manufacturers have been used to selling great quantities of American goods abroad, and they want to keep those markets and increase them. This brief book, another of the *Headline Books*, outlines in ABC terms, with the help of picture charts, why we must buy abroad if we expect to sell abroad. It traces rapidly the development of American trade, shows how the war changed us from a debtor to a creditor nation and what effect this has had on our foreign trade. Finally, difficult conditions that now hamper world trade are taken into account before the policies open to us are outlined.

Kagawa's *Songs of the Slums**

Introduction by Sherwood Eddy

WHEN a supremely sensitive soul comes face to face with the tragedy of life the world is often permanently richer. This was true when the young prince, Gautama, who had long been carefully secluded from even a glimpse of the harsh side of human existence, received his vision of suffering as he beheld examples of old age, sickness, and death. It was true when the Troubador of Christ in Assisi turned from the revelings of his gay comrades to kiss the tainted flesh of a leper in the way.

The contents of this book reveal that it has occurred once more, as a young man in Japan, who has the delicacy of perception for which his race is known, and the ability of its artists to sound the depths of life with a few deft strokes of the brush or a poem of seventeen syllables, comes face to face with the injustice and tragedy that are bred in our present industrial system. In these poems Kagawa brings us alternately into the joyous presence of Beauty in the open face of Nature, and then the ghastly reality of the hell on earth that man's inhumanity to man has made. The one relieves the other. With Kagawa's faith and love we are able constantly to lift our eyes above the sordid slums of man to the shining stars of God.

These poems do not seem so much to seize upon the instances of pathos and beauty which the author has known in his unique career, and to set them before us, as they seize us and plunge us into his life, until we share his wonder at the mystery and loveliness of nature, and partake of his passion of rebellion at needless human squalor and cruelty. It is the youthful Kagawa who writes these poems, haunted as he is by the vision of what must be achieved when God works through his hand, and overwhelmed with the poignant tragedy of modern industrialism which his explorations in the dark, neglected side of a great city's life have revealed.

In these songs there is revealed that master power of sensing the sacramental significance of common things. They are not mere lumps of matter for him but they are vibrant with the purposes of God. He finds the ecstasy of the springtime that is denied a dweller in the slums compared in the blossom of a single flower growing in the mire; he forgets the prison chains as he gazes from the window of his cell on a starlit night.

*Published by Cokesbury Press, Nashville, $1.00.

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There is a Bethany Uniform quarterly for each department of your Sunday school, the lessons in which are related to the understanding and experience of those pupils for whom that particular quarterly is prepared. It should be understood, however, that these are not Graded Lessons, as some publishers would lead you to believe, but are the Improved International Uniform Lessons adapted to the understanding of the various ages of pupils in your Sunday school.

During the first six months of 1936, the Bethany Uniform Lessons will cover the entire Book of Luke. So if any or all of your classes desire a series of lessons where "More Bible" is covered you should choose

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CHRISTIAN BOARD OF PUBLICATION
St. Louis, Mo.

With the Boys in Damoh

WE HAVE fifty-five wards, orphans who either have no parents living or who have one or both parents living, too poor to support them. For these wards we are father and mother—legal guardians. Sometimes they even take our names. Here and there one finds a David Rioch Ephraim or a man who gives Ray E. Rice as his father.

Early in the year we begin to plan for the older ones. Those in Class VIII are sized up as to their ability to "read" in High School or in the splendid Normal School at Dhamtari in a neighboring mission. Others are scheduled to apply for scholarships in the government Industrial Schools of Jubbulpore or Nagpur. Some are slated for Allahabad where in connection with the Agricultural College there are courses in mechanics. There are always one or two for whom we can find no opening and it is with heavy hearts that we send them forth giving them a few clothes, a little bedding, some cooking utensils, and a tin box. How we wish we could carry these boys two or three years longer and help them through those first months of standing on their own feet!

There are twelve boys in our Class VIII this year, who will attend the High School Entrance Examinations along with all the boys of the Classes VIII from other schools in the town. The examinations are set by the Education Department and supervised by Government Inspectors, and are the same for the whole province. If a boy is ill at the time of the examination, he waits another year.

Nine of our boys are Christian, the others Hindu. Of the Christian boys who pass the examination, some will be recommended for the Union Christian High School in Jubbulpore, some will attend here in Damoh, while others will be recommended for Normal School or for some industry. Two of the boys are boarders from Mungeli where there is no mission middle school and two, Laban and Tijuwa, are orphans who were in the Kulpahar home years ago.

Three are outstanding in scouting: Paul Dehra of Mungeli who will be a First Class Scout by the end of the year and who always has a fine smile; Paul Chinuwa, son of one of our Christian farmers here in Damoh; and Deo Karan, one of the Hindu boys.

As I write Classes II and III are busy with their project—a mud house, roofed with thatch, made entirely by their own hands; Class I is making a mud plan of the schoolhouse, and Class IV is taking care of their mud map of India.

MARY L. CLARKE.
MR. AND MRS. T. N. HILL.
Damoh, C. P., India.

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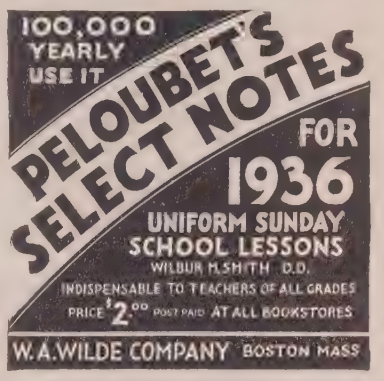
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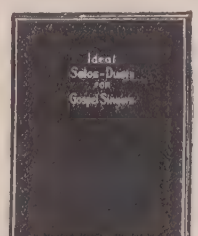

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Thanksgiving Day at Yakima Mission

IT WAS a real pleasure that came to me in an invitation from Dallas Rice, superintendent of the Yakima Indian Mission at White Swan, to visit them in their Thanksgiving services. I found a work being done that was beyond my expectations. The buildings and facilities are splendidly adequate, even though the appropriation for the support of this cause must of necessity be low at this present time. If our brotherhood could experience such a day I am sure there would be no further cause for inadequate support. The influence of the work that is being done was very manifest in the effect upon the generation now growing up.

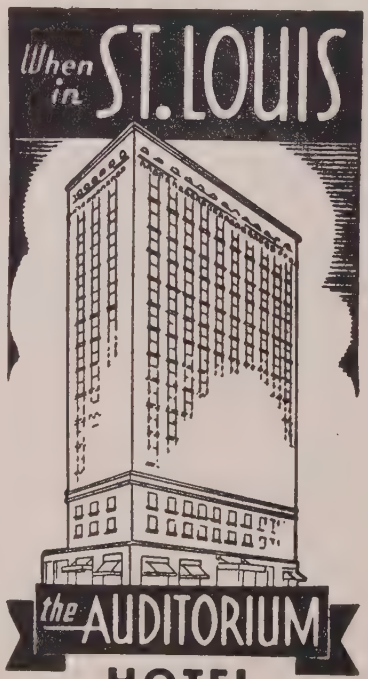
We drove from Hood River, across country, 120 miles, arriving in time for the sumptuous turkey dinner served by the Mission. One hundred and thirty Indians, besides babies in arms and on "boards" were seated at the tables. These, of course, were invited guests, parents of children in the Mission, former residents of the Mission and other friends. And how they could eat! After "stowing" away great quantities of food, they filled their Indian bead bags with what was left, one of their regular and expected customs.

Soon after the meal, we went into the chapel where Mr. Rice led in services of Thanksgiving. Songs were sung and prayers offered. Several of the Indian children entertained at the piano and in special song numbers. It was my privilege to speak to them. Charlie Joe, a chief in the tribe, spoke in Indian language and another Indian interpreted. Mrs. Harris also sang a gospel hymn.

Among the guests present for the day were Mr. and Mrs. M. H. Rice, parents of the superintendent, of Milton, Oregon, where I had been pastor when Dallas was a young man. We enjoyed the day very much and returned home with a fine turkey hen in the back of our car, now dressed and stored away for safe keeping until Christmas. This, of course, was a gift of Mr. Rice and the Mission workers, a product of the farm, as were the turkeys served at the dinner.

—O. D. HARRIS.

Hood River, Oregon.



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Hail and Farewell!

AFTER seven years of faithful service as principal of the Chung Hwa Christian Girls' School in Nanking, China, Mr. Tung Teh-Fu has resigned, much to the regret of faculty and students, who held him in high esteem and affection.

Mr. Tung's father was the first teacher of Chinese Classics in the school, and he himself taught in the school during his college days and after graduation until coming to America for graduate study. Since returning to China he has served as dean and then as principal, turning down many tempting offers for other positions. Mr. Tung becomes the head of the department of rural education in the Provincial Agricultural College of Wusih, his training in agriculture and interest in rural education fitting him well for such a place. He was led to his decision because he recognized the great need of China for leaders to help solve the rural problems. However, Mr. Tung continues to be a member of the board of directors for Chung Hwa, and the school will continue to have the advantage of his wise counsel.

Miss Chen Chi-Ren succeeds Mr. Tung. She was a member of the first graduating class of the school and taught in the school for twenty-four years before coming to America for graduate study. She was very happy in her work in the Bible Training School for Women in Nanking, where she taught religious education and served as dean, and it was only the strong urging of the board of directors and the Alumnae Association which at last won her consent to return to the school as principal.

The enrollment of the school is this year 735, about 100 more than ever before, and every available space in the school buildings is being utilized.

WORLD CALL WEEK
Jan. 26-Feb. 2
Write for program aids and suggestions
222 Downey Indianapolis, Ind.

Receipts for Five Months Ending Nov. 30, 1935

United Christian Missionary Society

From Churches and Individuals

	General Fund	Increase Acct. Addition Bd. Education Bd. Temperance	Net Increase	Special Funds	Increase
Churches	$ 35,000.81	$1,480.85	$ 1,601.69*	$ 687.35	$ 211.85
Sunday Schools	11,942.32		50.11*	850.19	780.19
Christian Endeavor Societies	934.89		249.06		
Missionary Organizations	64,006.21		9,661.66*	447.46	317.46
Individuals	3,171.60	12.50	1,123.93*	4,838.92	3,494.92
	$115,055.83	$1,493.35	$12,188.33*	$ 6,823.92	$ 4,804.42

From Miscellaneous Sources

Bequests	$ 10,662.78		$ 89.34	$ 1,446.24	$ 1,421.24
Interest (U. C. M. S.)	24,705.78		6,793.97*	1,156.74	296.79
Interest (Old Societies)	5,962.62		5,962.62		
Gifts (Old Societies)	7,750.00		498.73*	1,250.00	1,250.00
Home Missionary Institutions	17,491.32		8,794.19*	500.00	500.00
Annuities				56,894.67	46,144.67
WORLD CALL Subscriptions and Advertising	12,561.26		1,008.17		
Literature	10,247.09		1,138.33		
Miscellaneous	13,010.19		1,697.33*	4,021.29	2,634.77
	$102,391.04		$ 9,585.76*	$65,268.94	$52,247.47

*Decrease.

The Missionary Register

Missionaries Going to the Field

Mr. and Mrs. Walter G. Menzies; India; St. John, December 14, SS. "Duchess of Athol," Canadian Pacific Line.

Mr. and Mrs. S. S. McWilliams; Buenos Aires; New York, January 18, SS. "Pan America," Munson Line.

Mr. and Mrs. A. E. Elliott, Asunción, Paraguay, Delta Line, New Orleans, January 8, 1936.

Miss Ruth Leslie, Mexico, December 2, 1935. Home address 128 Lenox Street, Uniontown, Pennsylvania.

Missionaries Coming From the Field

Mrs. Virginia Clarke, Africa; New York, December 17.

Misses Josepha and Stella Franklin, India; New York, February 25, "President Johnson," Dollar Line.

Births

A girl to Mr. and Mrs. Howard T. Holroyd, Mexico, November 20, 1935.

Central Receiving Agency Is Opened

On January 1, 1936, Unified Promotion will open a Central Receiving Agency. The churches, Sunday schools, Christian Endeavor societies and missionary organizations are asked to remit offerings for the cooperating causes to the Central Receiving Agency after that date.

These remittances will count on the Unified Goal. Special-day offerings will be for the causes allocated the days. The offerings of missionary organizations will continue to be for the causes of Foreign Missions, Home Missions and Christian Education as supported through the United Christian Missionary Society, but will count against the Society's percentage. Undesignated gifts will be divided among the cooperating causes according to the agreed percentages. Each agency will receive a certain percentage of such funds because during the five-year period ending June 30, 1934, the churches actually gave to it such a percentage.

It will greatly facilitate the procedure and enable economy for every church, Sunday school, Christian Endeavor society and missionary organization to remit its offerings to the Central Receiving Agency. If a church or any of its organizations does not desire to remit its offerings to the Central Receiving Agency, it may send them to any of the cooperating agencies. In such cases reports will be made to the Central Receiving Agency and the gifts will count on the Unified Recovery and Advance Goals and the percentages.

Prompt Remittance Helps the Causes

The Central Receiving Agency is a part of the Detailed Plan of Unified Promotion approved by the cooperating agencies in Unified Promotion.

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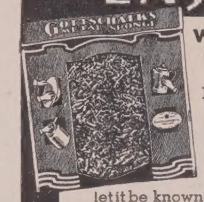
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The Last Page

New Year's Day—and Every Day

Each man is Captain of his Soul,
And each man his own Crew,
But the Pilot knows the unknown Seas,
And He will bring us through.

We break new seas today—
Our eager keel quests unaccustomed waters,
And from the vast uncharted waste in front,
The mystic circles leap
To greet our prows with mightiest possibilities;
Bringing us—what?

—Dread shoals and shifting banks?
—And calms and storms?
—And clouds and biting gales?
—And wreck and loss?
—And valiant fighting times?
—And maybe death!—and so, the Larger Life!

For should the Pilot deem it best
To cut the voyage short,
He sees beyond the sky line, and
He'll bring us into Port.

And maybe, Life—Life on a bounding tide,
And chance of glorious deeds;
And help swift-borne to drowning mariners;
Of cheer to ships dismantled by the gale;
Of succor given unasked and joyfully;
Of mighty service to all needy souls.

So—Ho for the Pilot's orders,
Whatever course He makes!
For He sees beyond the sky line,
And He never makes mistakes.
For each man captains his own Soul
And chooses his own crew,
But the Pilot knows the unknown Seas,
And He will bring us through.

—JOHN OXENHAM.

A New Start

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.
I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze.
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.
I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty, and be more concerned with mine.

—AUTHOR UNKNOWN.

Little Don, aged four, stood watching the rain beat down. "Mother, does President Roosevelt make it rain?"

"Oh, no, dear; God makes it rain," answered the mother.

"But, Mother, does President Roosevelt tell Him to?"

—*Parents.*

A good lady hurried into the library after prayer meeting one night and said that the minister had recommended a book called *Entombed With an Infant,* and did they have it? The librarian after due thought produced *In Tune With the Infinite* to the reader's satisfaction.

Another reader asked for *Jesus on the Warpath,* and this was quite a poser for the librarian in charge, but she finally hit on E. Stanley Jones' *The Christ of the Indian Road* as the key to the mystery.

A third inquiry proved to be for the poems of *Woodyard Kindling,* but that was easily disposed of by bringing forth the poems of Ruyard Kipling.—*Helen C. Sevitts, librarian, Mount Vernon (O.) High School.*

Why Editors Go Gray

Getting out this paper is no picnic.

If we print jokes, people say we are too silly.

If we don't they say we are too serious.

If we clip things from other papers, we are too lazy to write them ourselves.

If we don't, we are stuck on our own stuff.

If we stick close to the office, all day, we ought to be out hunting news.

If we do get out and try to hustle, we ought to be on the job in the office.

If we don't print contributions, we don't appreciate true genius; and if we print them, the paper is filled with junk.

If we make a change in the other fellow's write-up, we are too critical.

If we don't, we are asleep.

Now like as not, some guy will say we swiped this from some other paper or magazine.

WELL, WE DID!

One snappy remark out of the religious education conference at Kuling, China, was: "One of the marks of a leader is to turn around once in a while to see if any one is following him."

Once I knew a man who had suddenly taken up with one of those witless cults which magnify "the smile that won't come off." For weeks he stirred his friends, and even casual acquaintances, to helpless rage by his perpetual "smiley-happy" attitude. They called him that: "Smiley Happy." He became one of our town's prominent nuisances, which was quite unnecessary, for we had no lack of public pests. Then came a day when we said to one another, "What's happened to Smiley Happy?"

And we realized that the once fadeless smile had faded and gone. The labored effort at perpetual hilarity had ceased and desisted.

One citizen, bolder than the rest of us, asked Smiley about it: What was the matter?

"Well," said he, "the fact is I got deadly tired of being so everlastingly happy all the time!"

Of course he did. In a world like this anybody worth his salt must have moments when a broad smile would be as appropriate as a clowning at a funeral. Besides, life is something more than a succession of curtain calls.—"*Justus Timberline,*" *in* "*The Christian Advocate.*"

The New Year

Standing with folded wings of mystery,
The New Year waits to greet us—you and me.

Her arms are full of gifts; her feet are shod
All fitly for rough roads or velvet sod;
Her eyes are steady with belief in God.

Her voice falls sweetly as a vesper bell
Where trust and hope all lesser notes dispel;
Scarce knowing why, we feel that all is well.

She smiles a little as she turns away,
Breathing a promise for each coming day;
And we—we pause a little while to pray!

—LILLIAN GARD.

It was Anthony's first ride in a railway train, and the succession of wonders reduced him to a state of hysterical astonishment. The train rounded a slight bend and, with a shriek of its whistle, plunged into a tunnel. There were gasps of surprise from the corner where Anthony was kneeling. Suddenly the train rushed into broad daylight again, and a small voice was lifted in wonder.

"It's tomorrow!" exclaimed the small boy.—*Onward.*

A Thought for Your Scrapbook

The first thing a kindness deserves is acceptance; the second, transmission.

—G. MACDONALD.

Wins Her Diploma

An inspector, examining a class in religious knowledge, asked the following question of a little girl intending it for a catch: "What was the difference between Noah's Ark and Joan of Arc?" He was not a little surprised when the child, answering, said: "Noah's Ark was made of wood and Joan of Arc was maid of Orleans."

—MONTREAL STAR.

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